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P.T.O.

The Congregational Quarterly

EDITORIAL.

THE other day we heard a leading dignitary of the Church of England arguing in favour of the existence of a personal Devil. He had come to the conclusion that it was only by means of such a theory that the present condition of the world could be explained. The peoples were all eager for a measure of disarmament which would relieve them all of burdens and do much to ensure peace, but it could not be secured. A policy of unemployment insurance had been established, based ultimately on Christian and humanitarian motives, but it only tended to produce moral deterioration and financial disaster. All manner of fine ideals were conceived, but there was no strength to bring forth. This is certainly true. Even more than a Hardy heroine does this poor old world of ours seem to be the sport of malicious spirits. If hope begins to rise, there comes at once another disaster, economic or political, in East or West—an outbreak of nationalism in one country, a financial crash in another, an assassination, a resignation, or an election somewhere else. If the least bit of confidence begins to appear and a building begins to arise, someone takes away a brick, and the edifice comes tumbling to the ground.

Nevertheless, we are not yet prepared to put the blame for all this on a personal Devil. Rather do we ascribe it to something of the devil in all people that we know, including ourselves. Is it really true that the nations of the world are longing for disarmament? Have the people in this country shown as much interest in recent weeks in the Disarmament Conference as in the Derby Sweep or the Rector of Stiffkey? Can it be said that the brains of mankind have been concentrated on the task of securing peace in anything like the same way in which they have been employed in developing the science of war?

THE Prime Minister has been labouring under many handicaps, and he has had the sympathy of the country in his indisposition. Politically his testing time will come during the next few months, for up to the present, except in one or two minor details, the National Government has merely carried out the policy of the Conservative party. Can Mr. MacDonald give the world a lead at Lausanne and Geneva? Is there sufficient faith, courage, and ability in our Prime Minister, Sir John Simon, Mr. Runciman, and Mr. Baldwin, to set an example to

the statesmen of other lands and give a lead to the world? Can they enforce economy on the spending departments? Can they persuade their "National" followers that it is folly to trust in chariots and horsemen? It will need more than the platitudes of Empire Day or the mere imposition of tariffs if the country and civilization are to be saved.

* * *

WE wonder if the dignitaries of the Anglican Church have ever considered the effect of their titles and dress on the minds of people outside the Churches. It is not so much the "fatal opulence of Bishops" that matters, though it would be an advantage if episcopal salaries were small and the amount used for the administration of their dioceses separated from the salary. It is rather that the use of titles like "Your Grace" and "My Lord" are altogether alien to the religion of Jesus Christ, while a Bishop like the one we saw the other day wearing a large pectoral cross, an episcopal ring, a private ring, and a gold wristlet watch, does not altogether suggest the religion of the Carpenter. It may be only a comparatively small thing, but we believe that if Anglican Bishops were to announce, not merely that they refused to live in palaces, but that they refused to employ titles of honour, it would have a great effect on the attitude of many people to the Christian Church. And incidentally it would be a step in the direction of Christian union.

* * *

THERE was nothing particularly exciting about the Congregational Union May Meetings. Both in regard to union with the Presbyterian Church of England and in regard to the appointment of Army chaplains the denomination simply marked time. The proposals of the Chairman's address in regard to the ministry and colleges were regarded in widely different ways. Some thought that they were utterly revolutionary and subversive of the principles of Congregationalism; others that these "Carter's Pills" were utterly innocuous in a period of religious earthquakes. There is no reason at all, from the point of view of Congregational principles, why there should not be closer co-operation between the churches. A Sustentation Fund for the ministry and denominational oversight of the colleges need not necessarily interfere with the autonomy of the individual church. The problem of Congregationalism has always been to secure that the life of the whole Church flows to every individual church. It is a problem that has by no means been solved yet, and it may be that the discussions arising on the Chairman's address will carry us on the way toward a solution. We believe there is still sufficient belief in sturdy independence to ensure that our churches will continue to live as healthy and strong men, and not as spoon-fed invalids. But we are members one of another.

In regard to ministerial stipends, there is much to be said for equalization proposals, though the figures produced in the *Christian World* some time ago show that schemes such as have been suggested would make astonishingly little difference in practice.

THERE is a good deal of talk both in city and country churches about the grouping of churches, either of two churches under one pastor or of a group of churches under two or three men. There are no doubt cases where such a system would be extremely beneficial. An experiment that we should like to see, however, is of a different kind—the grouping of churches, not in a local area, but along the spokes of a city wheel. Population moves out of a city along fairly definite lines, churches nearer the centre becoming poorer and poorer as their people migrate to corresponding suburbs. Would it not be possible to keep people in touch with their old churches by grouping four or five churches along these lines of movement? In every large city, churches of this kind will occur to people with local knowledge. There is an East London by the sea, and a Chorlton Road over the Cheshire border. By this method, instead of uniting in one group four or five churches all struggling with increasing poverty, churches in different stages of development and with widely diverse resources would be combined together. The strong church would help the weak, the new church the old, and tradition and enterprise would be in happy association.

THE report of the Lindsay Commission on Christian Higher Education in India is full of suggestion for other problems beside the one with which it is immediately concerned. In one part of the Report a parallel is drawn between the condition of India to-day and that of England a century ago. It reads:

A century ago, England (like India of to-day), appeared to be heading straight toward revolution and civil war. Why did this consequence, apparently so inevitable, as a matter of fact, not result?

In answer the Commissioners quote Halévy's *England in 1815*:

Because of the Wesleyan revival, and its effects upon the whole religious life of England.

The inevitable corollary to this is to ask whether Indian Christianity possesses sufficient power to divert India from the road to revolution. Is there any force in Indian religion to-day at all to be compared with the power of the Evangelical Revival? If this question can be answered in the affirmative, it may mean the salvation of both India and England.

How India can bring her contribution to Christianity is suggested in a poem in Mr. N. V. Tilak's *Sushila and Other Poems*.

From this day onward Thou art mine
 Brother beloved and King divine,
 From this day on.

My food I'll get in serving Thee;
 Thy thoughts shall be as eyes to me.
 I'll live and breathe to sing Thy praise
 From this time onward all my days.
 Thy feet I choose, the world resign,
 For Thou from this day on art mine,
 Brother beloved and King divine.

To Thee I offer child and wife,
 My home and all my worldly life;
 To Thee this body too I bring,
 To Thee surrender everything.
 My very self henceforth is Thine.
 O take it, Lord, for Thou art mine,
 Brother beloved and King divine.

My thoughts and words are all of Thee,
 Thou—Wisdom, Joy and Liberty.
 Now Thee and me no rift can part,
 One, not in semblance, but in heart.
 Set free am I, and for me shine
 The joys of heaven, since Thou art mine,
 Brother beloved and King divine.
 From this day onward Thou art mine,
 Brother beloved and King divine,
 From this day on.

WE wish that preachers of all denominations would read two articles in last quarter's periodicals—the Rev. J. A. Chapman's "Preaching" in the *London Quarterly and Holborn Review*, and the Rev. G. H. Ruffell Laslett's "Things I miss in the Modern Pulpit" in the *Baptist Quarterly*. The things Mr. Laslett misses are urgency, certainty, and ecstasy. If preachers in the Christian Church could but secure these once again, the revival of religion would not be long delayed. Mr. Chapman suggests, changing a word in Milton's essentials for poetry, that preaching should be simple, vivid, and passionate. Both these articles place a great ideal of preaching before the reader, and any man called to the task of preaching will find them very searching.

It was from the way that they reflected on the work of the preacher that we found Ellen Terry's *Four Lectures on Shakespeare* (Hopkinson, 7s. 6d.) extremely fascinating. The lectures are of great interest in themselves, but of special significance in their revelation of the thorough way in which the great actress studied and re-studied the plays, and got really inside her parts. Artifice in the pulpit is

thoroughly reprehensible, but we cannot help wondering whether preaching would not be much more effective were ministers to pay more attention to the form, content, and delivery of their message. A page from Ellen Terry's study of Juliet opened at random contains these directions for herself.

"Take time", "Quiet", "Keep still", "Low Voice—almost intone—grave, solemn", "With humour, rather reckless", "Ingratiating, irritating, babyish", "Horror, *not* loud", "Dark, fierce, violent", "Rather cross", "Quick and quiet", "Whisper".

If an actress takes so much care in the understanding of her parts, how much care should not preachers take in the presentation of eternal truth?

If preachers do not live up to their high calling it is not for lack of advice—and some of it very good advice. Think of the admirable volumes in the Lyman Beecher Lectures on Preaching at Yale. Another has been added to their number—Dr. G. A. Buttrick's *Jesus Came Preaching* (Scribners, 8s. 6d.)—and it is by no means unworthy of its place in the series. Dr. Buttrick has become more American than the Americans, and occasionally this may put off English readers, and rather too frequently his quotations are at secondhand (a bad example to set before students). But we feel as we read that here is a preacher who knows and loves his craft. His lectures are full of suggestions both for sermons and for effectively carrying out the work of the ministry.

Much more pedestrian are the lectures in another American volume, Dr. H. A. Prichard's *The Minister, The Method, and The Message* (Scribners, 7s. 6d.). Dr. Prichard is an Episcopalian, and it is perhaps not unjust to see in the two books the difference in attitude to preaching which has marked liturgical churches, on the one hand, and the Presbyterian and Congregational Churches to which Dr. Buttrick has ministered, on the other. A good deal, nevertheless, can be picked up from Canon Prichard's book; the accounts given by a dozen of America's leading preachers of the way they prepare for the pulpit are very interesting.

From Scotland come Dr. Lauchlan Maclean Watt's Warrack and McNeill-Fraser Lectures, *The Preacher's Life and Work* (Allenson, 7s. 6d.). All ministers could profit by reading them, and all men entering the ministry ought to read them. They will not find much in them about Freud, nor will they discover any of the jargon of the moment, but they will find the ideal of the ministry that made Scotland painted for them with tenderness and wonderful skill. Year by year we read John Watson's *The Cure of Souls*, and we can pay no higher praise to Dr. Watt's lectures than to say that they often reminded us of that little masterpiece.

Canon Lindsay Dewar's and the Rev. Cyril E. Hudson's *A Manual of Pastoral Psychology* (Allan, 8s. 6d.) is also a useful

book for ministers, but nothing like so useful as its title and the names of its authors made us hope that it would be. It fails, we think, because its emphasis is on "Psychology" rather than on "Pastoral", and much space which might have been employed in practical counsel is occupied by summarizing psychological views which are easily available in other books. This also results in packing too much into one volume; to survey modern psychology and apply it to the life and work of the ministry in 230 pp. is a task beyond the reach of one man—or two. There is, nevertheless, much that the minister can learn in these pages. Few ministers would fail to benefit from pondering the chapter on "Some Clerical Failings", and there are many useful suggestions in the section on "Pastoral Methods". And there is much wisdom in the warning against "uplift", and the emphasis "that religion is a matter of good wills rather than of good thrills".

In the *Liverpool Congregational Magazine* the Rev. William Paxton has a courageous article on "Concerning Testimonials". In it he speaks of the way in which people with a very casual connexion with a church run along to ministers for testimonials, or leave documents to be witnessed in the absence of persons who signed them. Mr. Paxton protests strongly against this practice. He goes on to suggest that transfers of membership to other churches might be made absolutely truthful, as, for example :

Mr. has been a member of this Church for 10 years. During that time he has been irregular in his attendance at public worship. He has not supported any of the agencies of the Church and has only recognized the value of his membership when he required the services of the minister.

We suppose that to balance this it should be urged that the speeches at ministerial welcome and farewell meetings should also be absolutely truthful, like that of the deacon of whom the Lancashire Moderator often tells, who said at a farewell meeting, "I will say this about Mr. So-and-So; he came unanimous, and he leaves unanimous".

THE following is from an anonymous writer, but it is not without point. There are people even in the Christian Churches to-day who might read it with benefit to themselves and to their work.

Did you ever stop to think that hard times means nothing to a hen? She just keeps on digging worms and laying eggs regardless of what is said about "conditions". If the ground is hard, she scratches harder. If it's dry, she digs deeper. If she strikes a rock, she works around it. But always she digs up worms and turns them into hard-shelled profits, as well as tender broilers. Did you ever see a pessimistic hen? Did you ever know of one starving to death waiting for

worms to dig themselves to the surface? Did you ever hear one cackle because times were hard? Not on your life! She saves her breath for digging and her cackle for eggs.

* * *

THERE is much good stuff in Dr. F. W. Norwood's *Indiscretions of a Preacher* (Hodder, 6s.), but it is too miscellaneous to make a book. The first part is autobiographical, and it adds another to the record of heroic women to whom sons owe much; the second consists of chapters setting forth Dr. Norwood's views on various subjects. The title was undoubtedly a mistake; it arouses expectations that are never realized, and inclines us to reverse the opinion that men from the Dominions are more outspoken and adventurous than inhabitants of the old country! Dr. Norwood, for example, seems to think he will be accused of indiscretion for saying that the churches are not whole-hearted in their denunciation of war; what would he say about those who were denouncing war fifteen years ago? We wish that Dr. Norwood had given more space to constructive proposals on the lines of those he mentions in Chapter VII. Organized religion has been very slow to realize the opportunities presented by new means of propaganda and quicker means of transit—the cinema, broadcasting, and motor transport. There is a great deal in Dr. Norwood's suggestion of a London theatre meeting on Sundays at 8.45, the subjects and speakers to be arranged by the whole Church, and to be broadcast. While we believe the B.B.C. has done extremely well in its religious services, we cannot but revert to the proposal made in these pages previously—that a Religious Broadcasting Centre, which shall be responsible for religious, educational, and teacher-training, as well as services for worship—is an essential. Indeed, such a centre is already overdue.

Earthquake Love (Bles, 3s. 6d.) consists of sketches by the Rev. P. B. Clayton. "Earthquake Love" is the spirit of comradeship which was shown immediately after the San Francisco earthquake, to vanish all too soon. Can the spirit of Toc H., born in the earthquake of war, survive in the years of peace? Seven sketches deal with Toc H. and claim that this question has already been answered in the affirmative. Two deal with "People", three with "Places", and the four "Miscellaneous Articles" are all concerned with the work of the Church of England. Here Mr. Clayton's contentions are generally marked by commonsense, and we are glad to see that he supports the establishment of a "permanent voluntary diaconate", but sometimes he is unguarded, as for example in his denunciation of the pulpit; this may easily be read as a denunciation of preaching, and at the end it becomes rather cheap.

As we read of Toc H., or of Freemasonry, or of the Group Movement, all of them doing excellent work along their own lines, the same question arises in the mind: "Is there anything here that does not fall within the work of the Christian Church?" The Christian Church stands for service of others, for fraternity and benevolence; it is a group of people associated for fellowship and mutual helpfulness. Is it because the Church fails that these movements arise, or do they come into being in order to meet special needs and serve particular types? Perhaps those who belong to the Group Movement claim that the Churches have failed to supply fellowship, as John Wesley claimed the parish churches did.

Which of those true Christians had any such fellowship with these? Who watched over them in love? Who marked their growth in grace? Who advised and exhorted them from time to time? Who prayed with them and for them as they had need? This, and this alone, is Christian fellowship; but, alas! where is it to be found? Look east or west, north or south; name what parish you please: is this Christian fellowship there? Rather, are not the bulk of the parishioners a mere rope of sand? What Christian connexion is there between them? What intercourse in spiritual things? What watching over each other's souls? What bearing of one another's burthens? What a mere jest is it, then, to talk so gravely of destroying what never was! The real truth is just the reverse of this; we introduce Christian fellowship where it was utterly destroyed. And the fruits of it have been peace, joy, love, and zeal for every good word and work.

It was this fellowship that Wesley was always endeavouring to secure.

How does the work of God go on at Limerick? Does the select society meet constantly? And do you speak freely to each other? What preachers are with you now? Do you converse frankly and openly with them without any shyness or reserve? Do you find your own soul prosper? Do you hold fast what God has given you? Do you give Him all your heart? And do you find the witness of this abiding with you? One who is now in the house with me has not lost that witness one moment for these ten years. Why should you lose it any more? Are not the gifts of God without repentance? Is He not willing to give always what He gives once? Lay hold, lay hold on all the promises.

If Groups, Freemasons, Toc H. help to restore to the Church of Christ what should be central to its life, well and good.

Mr. MIDDLETON MURRY is passing through a very restless phase. He has told us what he thinks of Jesus: he has described the religious experiences which have given him a conception of God: now, having reluctantly been convinced that communism is right and inevitable, in *The Necessity of Communism* (Cape, 3s. 6d.) he sounds a loud trumpet to announce the fact to the world, telling us in the course of the proclamation that the God the Communist believes in is "the God that creates himself eternally in the everlasting body of Man".

We cannot quite make up our mind whether Mr. Murry shouts so loudly because he is not quite sure about his conversion, or because he wants to convince his new friends of its reality. "Oh, you fools!"; "To hell with these arguments"; "And Christianity has forgotten all it ever knew about repentance. It is devilishly easy to 'be truly sorry'." The man who is sure of himself doesn't usually find it necessary to screech like this. Nor is he usually so dogmatic about anything as Mr. Murry is about everything.

To-day, there is only one way of sacrificing the ego. No form of "religion" can offer it To-day, as in crucial moments before to-day, there is one way and one way alone towards the complete sacrifice of the ego. To-day it is Communism. Therefore Communism is the enemy of all "religions", because it is itself the one religion Communism is the one living religion in the Western world to-day.

So much having been said, we recommend everybody to read this essay. They will find Mr. Murry's practical programme of communism ludicrously inadequate, but they will be stirred by his searching examination of principles. Especially will it do Christians good to read it, though it is surprising to find that Mr. Murry makes the elementary mistake of thinking that the Church comprises only Anglicans and Roman Catholics. Nevertheless, Christians in all Churches would do well to ponder this indictment:

For at least a hundred years the Christian Church has lagged, in effective ethical passion, behind the average of society as a whole. That diluted quantum of the ethic of Jesus which the English Church incorporated had become a common possession. As a repository of ethical values, the Church was obsolete; its power of magical attraction had ceased with the decay of faith in the supernatural, which was at best only a transitory and unsatisfactory symbol of the reality of the spiritual; its social and charitable services, which since it ceased to be Catholic it had performed perfunctorily or not at all, had been organized and established by voluntary non-religious effort, or by the State itself. It endures in England to-day chiefly because it is a corporation, possessing vast properties; its existence is not particularly resented, because in the countryside it still offers a place of meeting and an opportunity of corporate action, because occasionally the parson is the focus of enlightenment, or a pattern of humane behaviour, and because there is still a considerable though dwindling number—a few hundred thousands at most—of people who are believers in the supernatural, and in a life of rewards and punishments after death. We are rightly tolerant enough to hold that their desires should be met and their needs supplied. But the Church, in this country, has become an antiquarian survival.

Again,

But the Church as a body has never, at any time, known, or cared to know, what Jesus meant by the kingdom of God.

Mr. Murry's method, in its passion, its extravagance, and its unfairness, is well illustrated in the following sentences:

Thus there arose a form of Christianity which made its religion the concern of the individual soul alone, and disinterested itself completely in the economic conduct of man. This form of Christianity (of which past Quakerism is the perfect type) produced a few notable saints, and a swarm of hypocrites, convinced of their own superior morality in frowning upon all humane enjoyments which distracted them from the pursuit of wealth As Christianity in its corporate and Catholic form collapsed under the surge of economic individualism, so Christianity, in its individualistic and Protestant form, was caught in a vicious circle. It ended by giving ethical fervour to the most inhuman oppression the world had known—the massacre of the workers under early English industrialism.

Christianity, we learn, no longer makes that total disinterestedness, that "final sacrifice of our individualism", which communism demands: it is no longer revolutionary, while communism means

devoting oneself to the task of making the Labour Party Marxist and revolutionary once more,

with

the ethical passion of disinterested action, and . . . the intellectual passion of disinterested seeing.

Non-resistance to evil was

once the perfect and selfless assertion of life, for the reborn individual; to-day the position is wholly changed. The way of perfect and selfless assertion to-day is complete identification with the existing power of resistance to evil, for that identification demands the complete sacrifice of *our* ego. Non-resistance does not . . . There was once a world in which non-resistance was positive and dynamic; that world is gone.

And so we are called upon to give ourselves to communism, with no gradualness, but "a *complete* economic change, the complete extirpation of the system of individualist capitalism".

The Religion of Scientists (Benn, 2s. 6d.) contains the result of a questionnaire submitted by the Rev. C. L. Drawbridge, of the Christian Evidence Society, to fellows of the Royal Society. The questionnaire met with a better welcome than we should have anticipated, and some 200 Fellows not merely answered the questions, but in many cases gave their reasons and allowed their names to be quoted. The results may be summarized as follows:

1. Do you credit the existence of a spiritual domain?
Yes, 121. No, 13. No reply or indefinite, 66.
2. Is man, in some degree, responsible for his acts of choice?
Yes, 173. No, 7. No reply or indefinite, 20.
3. Is it your opinion that belief in evolution is compatible with belief in a Creator?
Yes, 142. No, 5. No reply or indefinite, 53.
4. Does natural science *negative* the idea of a personal God as taught by Jesus Christ?
Yes, 26. No, 103. No reply or indefinite, 71.

5. Do you believe that the personalities of men and women exist after the death of their bodies?

Yes, 47. No, 41. No reply or indefinite, 112.

6. Do you think that the recent remarkable developments in scientific thought are favourable to religious belief?

Yes, 74. No, 21. No reply or indefinite, 99.

The replies are interesting, but we have every sympathy with the Fellows who said it was impossible to answer the questions without careful definition of the terms used.

ONE of the most interesting journalists I know writes under the name of "Kim" in the *Calcutta Statesman*. Recently he quoted a story told to him in confidence which certainly deserves to be true. A military band marched past Buckingham Palace in Queen Victoria's days playing a tune which greatly pleased Her Majesty, who asked for the name of the tune and the words to it. The reply was a stammer, on which, of course, the Queen insisted on knowing. For the first time then she heard the words that were well known in the country—

Come where the booze is cheaper,
Come where the pots hold more,
Come where the boss is a bit of a joss,
Come to the pub next door.

For a while Her Majesty said nothing, and her attendants shivered in their boots. What would the Queen say when one of Her Majesty's pet regiments was playing a tune with these vulgar words? Suddenly the royal mouth relaxed, and a giggle issued therefrom. On this occasion, at any rate, "We were amused". All was well.

* * *

To put a date to this is perfectly easy :

The world is passing through troubled times. The young people of to-day think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone knew everything, and what passes for wisdom with us is foolishness with them. As for girls, they are forward, immodest, and unwomanly in speech, behaviour, and dress.

The answer is 1274.

CHRIST'S LORDSHIP IN THE SOCIAL ORDER.

(a) The earliest Christian Confession was *Jesus is Lord*. The basis of that creed is expressed in Paul's statement: "God highly exalted Him, and gave unto Him the name which is above every name" (*Phil.* 2⁹); and that name is *Lord*. But Paul is careful to make clear that the Lordship of Christ does not challenge or supplant the sovereignty of God the Father, for not only has the Father given the Son this name, but His Lordship is mediatorial: "To us there is one God the Father, of whom are all things, and we unto Him; and one Lord Jesus Christ, through whom are all things, and we through Him" (*1 Cor.* 8⁶).

While the Father is the ultimate cause and final purpose, the Son is the mediating agency. When the Barthians insist that theology must be *theocentric*, and not *Christocentric*, they express a truism and yet fall into an error. What is, and what alone can be the content of theology is *God*; but to describe theology merely as *theocentric* is not to tell us what the nature, the character, the purpose, of God is. Jewish and Moslem theology is *theocentric*. What distinguishes Christian theology is that it is solely concerned with the God and Father of our Lord and Saviour Jesus Christ, God as He has revealed Himself and is reconciling men unto Himself in Jesus Christ. While in the religions which look back to a historical founder he has supreme value and decisive significance, no religion makes so great a claim for its founder as does the Christian, for none relates him so immediately to God, or includes him as mediating in the sovereignty of God himself.

(b) Because of what it believes Christ to be the Christian religion claims for itself the supremacy among the religions. Two other religions transcend tribal or national limitations and claim to be universal—Buddhism and Islam; and both are missionary in their activity. When we compare the founders one with another, we have no hesitation in placing the name of Christ as Lord above those of Buddha and Mohammed. Great as may be the power of Islam in some parts of the world, and widespread as is the hold of Buddhism in further Asia, yet Christianity is in its history standing the pragmatic test; Christ's is being exalted above all other lordships.

(c) A restriction in that Lordship has sometimes been imposed even by Christian thought, and often in Christian life. The sacred has been separated from the secular; religion has been treated as only a department of life. But if religion be man's most intimate relation to God, and if this be not a godless universe, but God be in all and through all, and over all, such segregation of religion is a fatal error. Every other human interest must be subordinated to religion, because God is universally sovereign.

(d) What we claim for Jesus Christ therefore is Lordship, not in an isolated religious sphere, in a department of life, but in the whole range of human interest and activity. His Lordship is no less *intensively* than *extensively* absolute. He claims for God *the whole manhood of all mankind*. The importance of the considerations here advanced will appear in what follows, as we are to be concerned with interests that often claim to be independent of that universal Lordship.

I.

In dealing with the Lordship of Christ in the *Social Order*, we must first of all make distinct and clear to our minds what we mean by both the adjective and the noun.

(a) How do we conceive *society*? Society is constituted by individuals and their mutual relations. These relations are, as Maciver in his excellent book, *Community*, insists, *willed* relations. Society is not a natural product of physical forces; it results from conscious voluntary relations of persons with one another. Consequently it is in its development to be directed by conscience and controlled by will, to be an expression and extension of personality, of which morality and religion are essential interests. Although society is constituted by conscious, voluntary relations, that does not mean that it is an artificial device, and not a necessary creation of the mind of man. A brief glance at successive conceptions of society will justify this statement.

(i) In the eighteenth century mathematics and physics were the dominant sciences, and Newton's was the greatest name. The conception of society corresponded then, as usually, to the intellectual tendencies of the age; it was *mechanical*. Individuals, conceived as independent of one another, were brought into external relations with one another by mutual agreement for self-preservation, as Hobbes and Rousseau, although from very different standpoints, both taught.

(ii) In the nineteenth century biology was the most prominent science, and Darwin the outstanding personality. We have accordingly an *organic* view of society, advanced by Herbert Spencer. Here a natural dependence of individuals on one another is recognized in the necessary division of labour; but the personal bond is lacking, as the individual interest is left supreme.

(iii) This century is the age of psychology, and we have, therefore, theories of society which approach the subject from that standpoint. Although Maciver rejects the theory of what may be described as the "social soul", the psychic unity of a society, yet he advances the conception of *community*: while there is no psychic entity above the individual personality, man is so social by nature that the

development of the individual and the society go forward together. A man realizes his own personality only in the recognition of his relations in society. While Paul suggests the mechanical view in describing the Church as a temple, of which believers are the stones built together (*Eph.* 2¹⁹⁻²²), he passes at once to the organic view in representing the Church as a body (*1 Cor.* 12²⁻²⁷), and beyond that to the psychological view, when he insists that the members of the body suffer or rejoice together because love is the bond of their unity (*c.* 13) in their common possession of the Spirit (*2 Cor.* 13⁴).

(b) If this be the most adequate view of society, our next question is, Has the social unity been adequately realized? We must admit that we have not yet got a social *order*. In domestic, economic, civic, national, and international relations there is still chaos and not cosmos. The organization is partial and imperfect, not adequate and satisfactory. A historical backward glance, such as Mackenzie in his *Introduction to Social Philosophy* gives, will help to show us our present situation.

(i) Going back only to the fall of the Roman Empire, the end of the Ancient World, we may mark three periods of European evolution. In the first, till the end of the Middle Ages, the Christian Church, which carried over the treasures of that Ancient World (although very incompletely) to the Modern, was *subjugating* barbarism to some measure of Christian culture and civilization. The Papacy was established as a necessary authority; but it soon became an intolerable tyranny.

(ii) Consequently from the Renaissance and the Reformation onward there has been a movement of *emancipation*. Men have been seeking liberty in every sphere. Liberty, however, is but an empty opportunity unless it gets content from an obligation which determines its exercise. Hence men are more and more recognizing that what we need is an *order* which will save liberty from licence.

(iii) Emancipation accomplished, *organization* is needed. The world to-day calls for liberty, but a liberty reconciled with law and order.

(c) The difficulties and distresses of the present hour are not only in outward circumstances, but in inward character. Society to-day is not great enough in reason or conscience to cope adequately with the problems of the world. It has neither the wisdom to know nor the courage to do what the hour demands. Unless a loftier ideal and higher motives are brought into the current thought and life of our time, we shall not be equal to the challenge of the hour. In every sphere we hear conflicting voices, but no commanding voice before which all others would sink into silence. Scientific discovery and industrial invention, with widespread consequent changes in

the social order, have outstripped moral and religious discernment. The organization of society to-day waits for the divine inspiration, the vision and the voice which will interpret to men the purpose of God. Let us look more closely at the problem before we look up for the solution.

II.

The complexity of human society is such as to make impossible an adequate analysis of its varied factors; but there are three which for our present purpose may receive attention.

(a) Le Play, the French sociologist, sought to interpret human society by the study of three factors, *Folk*, *Place*, and *Work*; in other words, the qualities of the population, the character of the country, and the nature of the industry must be taken into account in anticipating what the social evolution is likely to be. We may accept this indication with one modification; for *place*, the geographical situation, we may substitute *government*. Then we could express the three factors in the words *Weal*, *Wealth*, *Commonwealth*. With the *Weal* of the people, including health and happiness as well as the intellectual, moral, and religious qualities, ethics is concerned. Economics is the science of the production, distribution, and consumption of *Wealth*, by which we mean all the material objects which meet man's physical necessities. Politics is the science of government, the study of the *Commonwealth*.

(b) From the Christian standpoint what is of primary importance is the *weal* of the people. Wealth has value only as it subserves that weal. Government must make that weal its guiding principle. The pursuit of wealth and the exercise of government alike must be directed and controlled by ethical considerations. Human personality is the supreme value; and industry and government alike must be regulated so that the interests of personality shall be advanced, and not retarded. This consideration is so obvious that it need not be further argued. This means that the spheres of economics and politics must be brought under the regulation of ethics. This conclusion is challenged not only in practice but in theory. With characteristic thoroughness some German thinkers have insisted on the autonomy of economics and politics. At each of these claims we must glance.

(i) I was once assured by a dean, who is now a bishop, that in the sphere of economics there are laws as rigid as the natural, and that all we can do is to submit to them. To this contention there is a threefold answer.

Firstly, we do not merely submit to natural laws; we try to understand them, so as to control physical forces so far as we can, to secure that we shall gain good and not evil from nature. If men

had submitted only, nature would have ended the race before now.

Secondly, economics is concerned with the human factor in industry—the needs, desires, motives, activities, and relations of men to one another; and there is nothing in the life of man as conscious and voluntary which does not fall under moral judgment. We cannot hinder the effects, if we allow or will the causes; but we can even in this sphere exercise a control over the causes. Men cannot escape the consequences of their conduct, but they can determine what that conduct will be. There are inevitable effects of an economic system of which the dominant motive is *self-interest*, and the prevailing method *competition*; and the science of economics is a description of that system as it now exists. But neither the motive nor the method is a natural necessity, nor a divine decree, and therefore we cannot put economics on the same level as physics in indicating *what must be*. Ethical considerations are in place in determining alike motive and method. Economics may prescribe the most effective means for gaining certain ends; it is ethics which must determine what these ends shall be.

Thirdly, I find on examining a number of the alleged economic laws that they resolve themselves into physical conditions or psychical tendencies. Take the law of Demand and Supply as an illustration. The material objects which would meet the physical needs of men may be generally restricted or scarce at a particular time or place; there may be difficulty or delay in transporting goods from where they abound to where there is lack. The demand in this case exceeds the supply; but the demand, in which we must recognize human motives of need, and of willingness and ability to meet the cost of supply, stimulates the supply, because it is the interest of manufacturers or merchants to produce or transport the goods for which they will be paid, and on which they will gain a profit usually proportionate to the mal-adjustment of supply to demand. The motive of self-interest, uncontrolled by adequate knowledge, may lead to over-production, till the supply exceeds the effective demand (*i.e.*, not only the need, but also the means to pay for the goods needed), and then prices fall, and losses are incurred. The human factor with its varied motives is present throughout the whole process. The relation of Supply and Demand is not one of natural necessity, but of human volition. The claim for the autonomy of economics thus cannot be made out.

(ii) The sphere of politics can claim autonomy only if we assume that physical force, and not moral obligation, is the ultimate sanction of government, and that national interests and honour, regardless of the rights of any other nation, are its final purpose. The way in which the Great War was theoretically justified shows what such an assumption may involve for international policy. But if, as is

now generally recognized, government, while exercising physical force when necessary, ought ultimately to derive its authority from the consent, explicit or tacit, of the governed, and if no nation can live unto itself in the world as it is to-day, then moral considerations apply to home and foreign policy alike. For each citizen must be regarded and treated as a personality with moral rights and duties, and each nation also as a moral entity, the relations to which must be governed by the recognition of a common humanity, within which it has its rights and duties, even as each citizen within his own nation. The autonomy of politics cannot be admitted; the admission would mean disaster to mankind.

(d) How great is the misery and loss which result from the disregard of moral considerations is being experienced by the world to-day in the spheres of economics and politics.

(i) The trade depression, with the resultant unemployment which is to-day a world-wide calamity, is being recognized by most discerning persons as not merely a passing phase of the industrial, commercial, and financial evolution of society. A closer scrutiny is showing that it results from an increasing mal-adjustment of production and consumption, supply and demand. In other words wealth has been, and is being, produced more abundantly than it is being consumed. Why is it not being consumed? Not because all human needs are being met, for there is poverty amid the plenty; but because many who are in want have not the means of purchasing the goods which would meet their need. The standard of living among the masses of the people has not been raised proportionately to the increase in the production of wealth. Because of this over-production men are thrown out of employment; and, as unemployed, their standard of life is further lowered, and so the disproportion between under-consumption and over-production is increased. Behind this economic mal-adjustment there lies a moral defect. Our society has been well described as an *acquisitive* society, i.e., self-interest is the dominant motive in the economic sphere. Capital is concerned about its own profits, and labour about its own wages. There is a self-interest which within proper limits is legitimate; a man has a right to labour for his own subsistence and that of those depending on him; he has to bear his own burdens of responsibility before he can assume the burdens of others. But what is wrong in our society is that self-interest is pursued regardless of the interests of others; men have been enriching themselves and beggaring their neighbours. The acquisitive society is also a *competitive*. Men are struggling with one another to get for themselves as big a share of the booty to be divided as possible. For the sake of profit there has been a production far beyond any possible consumption; each business has been pushed without any regard to what other

businesses were doing. In artificial silk, tin, and rubber this acquisitive and competitive method has been working disaster for capital, and consequent distress for labour. In some of the so-called sheltered trades wages have been forced up to a level which is proving a handicap to trades which are exposed to world-competition. This acquisitive and competitive society has been smitten with an economic disease for which it holds no sufficient remedy in itself.

Illustration may be given of the insufficiency of the competing remedies which are being now proposed. It is said that we must recapture our foreign trade so as to get rid of the goods we produce, and thus be able to re-employ those now out of work. It is questionable whether we can recapture that trade sufficiently to set the wheels of industry going again as they did before. Countries which were not industrial and which we supplied are becoming increasingly industrialized, and are producing more nearly enough to meet their own needs; and some of them are doing what Protectionists tell us we must do, they are trying to keep their own markets for themselves, and to close their frontiers to goods from abroad. Again, some countries were able to buy from us, not because they themselves were selling sufficient goods to pay for what they bought, but because they borrowed from us and from other nations with surplus capital; they have now reached a measure of indebtedness which their economic development does not justify; they cannot go on indefinitely borrowing that they may buy from us. Other countries which bought from us have reached such a stage of industrial development that they are now our rivals for foreign trade; and we cannot blame them for doing what we are being exhorted to do. And even if new markets can be found in lands not yet industrially developed or financially embarrassed, that can afford only a temporary relief, as the process just described will there be repeated. This whole evolution has been going on without any rational guidance, or moral control; and this *impasse* is a condemnation of the economic system which has these results.

When we press the question, how could we in face of world-competition increase our export trade, the only answer which can be offered is, by producing cheaper. What does that mean? It means that in doing so we should increase unemployment in the lands which we outstripped in this race. It means also that in our own land wages must be lowered, or hours lengthened; and the process would not stop there. To maintain their position our competitors would need to go "one worse", and copy our method of cheapening production. Lower wages and longer hours would both assail the standard of living, and so increase the disproportion between over-production and under-consumption, involving further unemployment. Here the Protectionist steps in, and says: "We can escape

this evil by keeping our home-markets for ourselves; let us as far as we can keep out not only foreign goods, but even food, from abroad". But restriction of supply tends to raise prices. Even if money-wages remained the same the real wages which the money could purchase would be lowered, and so the standard of living; under-consumption would sooner or later result. If we kept foreign goods out we should be inflicting an economic injury on other nations, with very doubtful, if any, advantage to ourselves. We want to sell as much as we can to other nations, and to buy as little from them as possible. We want them to buy from us, but not to sell to us. Commerce is essentially exchange. We cannot buy unless we sell; they cannot buy unless they sell; the remedy proposed leads to an *impasse*. Where does the Golden Rule come in in all this selfish greed and rivalry? The economic failure of the system discloses its moral defect.

(ii) The Great War was a world-wide demonstration of the ruin that must result from the failure to moralize politics, national or international. This has been in a slight degree recognized; and the Covenant of the League of Nations and the Kellogg Pact are endeavours to eliminate war as a factor of national policy. That the process of reduction of armaments has been so slow is due to the fact that all the nations have not acquired the new mentality; while professing peace they are preparing war. This political attitude affects economics. One reason for the trade depression is the insufficient supply of gold as a medium of exchange; and that is partly due to the large hoard of gold in France, which is placing its own national interests above the welfare of mankind. Even within the nations we are suffering from the absence of moral principles as directive of policy. Dangerous problems are not being solved, because partisanship is allowed to repress patriotism; and out of distresses which are affecting the whole nation gains for party are being sought. The authority of ethics in the sphere of economics and politics should be recognized; there are no laws in either sphere which can legitimately challenge that authority; and history has shown how disastrous the disregard of that authority has proved.

III.

I have spent so much time on these fundamental considerations because the right of the Church as exponent and agent of the Christian ideal is so widely disregarded and so often questioned; and there is no use trying to apply Christian principles in industry or government when the possibility or the necessity of such application is being challenged. I need not argue the further consideration that for Christians ethics means the Christian ideal, in which we include

not only the teaching and example of Jesus, but all the moral implications of Christ's revelation of God and redemption of man. In the Christian ideal is disclosed the reality of the divine perfection, and the destiny to be realized in mankind. With the details of the application there is no space here to deal; but the distinctive, dominant principles may be presented.

(a) Christians alone can Christianize the world. The personal character must be Christian if the influence in economics or politics is to be Christian. The supreme Christian principle, embracing the whole range of moral activity, is absolute love to God, and equal love to self and neighbour. What absolute love to God in the present connexion means is that we will with all the energy of our personality that God's Kingdom come, that His will be done on earth as it is in heaven; that means that Christ as mediator of God for man shall become Lord of all. Equal love to self and neighbour means that we shall will that all men, so far as we can bring about that result, shall will God's will in themselves as we do in ourselves. We value men as God does; we are interested in them as God is; we seek to be God's agents in enabling them to realize their highest good. There are two crucial tests of that love—forgiveness of others even as God forgives us, and service of others even unto sacrifice as did the Son of Man, Who gave His life a ransom in ministering. What needs to-day to be emphasized is that to men as reconciled to God is entrusted the ministry of reconciliation.

(b) It is plain how this ministry of reconciliation is to be exercised in the economic sphere. The acquisitive motive of industry, the working for personal gain, whether as wages or as profits, must be replaced by the motive of service; men must not use industry solely or even dominantly to further their own interests, but as an opportunity and a corresponding obligation to render service. Economics has begun at the wrong end, how production can be made most profitable instead of how consumption can be made most useful for the human ends. So again a competitive society must be made a *co-operative*. The conflicts of interests need to be harmonized in the common interest of a society made subservient to the good not of the few, nor of the many, but of all. The disaster of this conflict between Capital and Labour is in some measure being recognized; Lord Melchett's efforts held a measure of promise of better things; but the attitude of the mine-owners and the determination of the leaders of the Trades Unions to preserve the general strike as a legally permitted weapon of economic warfare are both proofs that we have yet far to go before the ideal of service and partnership can displace the acquisitiveness and competitive motives of industry. Recognizing that such a change of heart must needs be slow, the Christian Church must no less work and pray for such a Lordship of

Christ. In my judgment economic changes alone do not seem capable of bringing about the transformation which we desire. It is a new inspiration we need; without that a new organization will prove only a partial remedy for the present economic distress.

(c) In the political sphere must we not admit that what we supremely need is a realization of the unity of all men in Christ Jesus as the one Saviour and Lord, in Whom the differences which divide nations are so transcended as to be abolished or transformed? In Him there is neither bond nor free, or in our modern terms, neither employers nor employed, but brethren in the one family; in Him there is neither barbarian nor Greek, or again to be up-to-date, neither Frenchman nor German, but only children of the same heavenly Father; in Him there is neither Jew nor Gentile, neither Catholic nor Protestant, only members of His one body. This Christian universalism does not abolish but transforms patriotism, and issues in an internationalism, and even inter-racialism, which, if the world's peace is to be preserved and the progress of mankind is to be secured, must dominate policy at home and abroad. This process has just begun; even the Church has not yet everywhere recognized all that this ideal involves; but it can prove itself His body only as by study, sentiment, service it not only acknowledges, but submits itself to, and gives effect to, His Lordship.

ALFRED E. GARVIE.

MADAGASCAR AS A MISSION FIELD.

WHY is it that Madagascar has received such scant attention in journals devoted to religious and international subjects? To say that it is so little known is only to put it affirmatively instead of interrogatively. Why is it so little known, and in particular in mission circles? In reality it is one of the wonder-fields of missions. And when the whole story of the Church of Christ comes to be written a place of high honour will be given to Madagascar.

Perhaps one of the main reasons why it is so relatively little known, at any rate in England, is because for rather more than a third of a century it has been a French colony. France has definitely cultivated the connexion with Madagascar. Indeed, she seeks deliberately to centre the eyes of her colonies upon herself to the exclusion of others. It is French citizenship, not that of Madagascar, that is dangled attractively before their eyes. It is trade with France, not with neighbouring countries, that is encouraged. The distance from Madagascar to Dar-es-Salaam takes one-eighth the time of the journey from Madagascar to Marseilles; but it costs one-third of the amount! The nerve of trade and communication with the continent of Africa is thus cut. In a period of several months in South, East, and Central Africa, during which I met many widely-travelled men, I met only one who had ever been to Madagascar. I met people in Tanganyika who had been to India, three weeks away, but not one who had ever been to Madagascar, three days off. Similarly, during some months in Madagascar, while I met many Malagasy who had been to France and other European countries, I never met a single one who had been to Africa, or who had ever thought of going there. So far as inter-communication is concerned, to call Madagascar "the great African island" is a misnomer. French language, French literature, and French culture are encouraged, as well as French commerce. In all the schools French must be taught; it is doubtful if English is taught anywhere save in one or two institutions conducted by missionary societies. The whole "slant" of education in Madagascar is towards France. Leave out the missionary societies, and England has very little touch with Madagascar. Similarly in England Madagascar gets very slight attention in the schools. Geographically it falls to be studied with Africa, but it is overshadowed by its larger neighbour, a neighbour moreover that has considerable importance for Britain.

Another main reason is that Britain has a relatively small missionary contact with Madagascar. There are less than fifty British missionaries in the island compared with many hundreds in each of the larger and better known fields—India, China, Africa. It is a little surprising to know that there are more Norwegian than British

missionaries in Madagascar. Of the nine Protestant societies at work in the island, only three are British, and two of the three have only a small work; the others are French, American, and Norwegian. Amongst the Protestants the British missionaries are outnumbered by more than three to one, whilst among the Roman Catholic missionaries there is not a single Britisher.

But, when all is said and done, it remains that there are nearly 50 British missionaries in the island, and they exert an influence far beyond their numbers; it was a British society, the London Missionary Society, that first took the Gospel to Madagascar; and in missionary work to-day there is a prestige attaching to the work of the British societies, and of the London Missionary Society in particular, that gives to British Christian enterprise a unique place in the esteem of the Malagasy. It remains a mystery why Madagascar is not better known when its missionary history, past and present, is so notable. The island has not been given, and does not now receive, due attention. Apart from books for children and young people the literature in English on Madagascar is very slight. William Ellis's fascinating book is out of print now, and in any case is couched in a style which this generation would not find attractive. Dr. Sibree's books, written with all a scholar's passion for accuracy, have never had the sale they deserve. The most readable and interesting book on Madagascar in recent years is one which many people hesitate, because of its hurriedness and inaccuracies, to recommend. It is a traveller's tale; dedicated to "the missionaries of the London Missionary Society"; a hasty sketch by a man who had neither the time nor the temperament to secure accuracy. Not enough has been made of Madagascar as a mission field; it needs and deserves to be written up.

Since the French Occupation Madagascar has been assuming increasing importance in Roman Catholic eyes. During recent years the Romans have made a decided attempt to stem the tide of Protestant progress. On the occasion of the Centenary Celebrations in 1920 they are stated to have said that there would be no Protestant bi-centenary, that before that time all the Protestants would be gathered into the Roman fold. The number of their missionaries in the island increases every year, and I am told that there are now more than six times as many Catholic as there are Protestant missionaries in Madagascar. In some places they are building vast churches; I know some under construction with a far larger seating capacity than the total surrounding population. In other places, where the vast majority of the people are Protestant, the Roman Catholics are not bothering greatly about building churches; they are going to work in another way, and giving their attention to boarding schools and hostels for boys and girls, from whom they hope to recruit their congregations in the days to come. For example, in Tananarive the majority of the

churches are Protestant, but the majority of the hostels and boarding-schools are Catholic. This is the Roman strategy of building for the future.

The strategy adopted by the Protestant societies in Madagascar, and particularly by the London Missionary Society, has often been criticized. And there seems to be at least a *prima facie* case for the criticism. For the best part of a century the missionaries have been concentrated in and near the capital, to the neglect of the more distant and needier parts. Even as late as 1919, there was one missionary for every 100 square miles in Imerina, the central province, as compared with one missionary for every 2,750 square miles in the rest of the island; or to put it in terms of people, there was one missionary for every 10,000 people in Imerina, as compared with one for every 26,500 people in the remainder! For the last ten years the London Missionary Society has been steadily moving its missionaries outwards from the centre, and now has fully half its staff outside Imerina.

But from a close investigation on the spot extending over some months I am led to believe that the early missionaries, in concentrating upon Imerina, acted wiser than they knew. Indeed, I cannot avoid the conviction that it was a *Hand* other than that of the Home Board that led the men of the London Missionary Society for so long a period to circumscribe their activities and give their best to the people of the central province. They went, where I think their Lord would have gone, to the place where the people were in largest numbers, and in particular to the place where the people were who could provide the best Christian leadership for the future. What matters most in the missionary enterprise is the planting of the Church in such a fashion that at the earliest possible moment it shall become indigenous, providing its own leaders, its own support and its own organization. If the earlier missionaries had gone to any part of the island other than Imerina, or to any tribe other than the Hova, it is safe to say that, humanly speaking, Christianity would have been a poor weakly growth in Madagascar to-day. Not only is Tananarive now a city of churches, but so also is Imerina a land of churches—brick-built, well-proportioned, entirely suitable buildings. These churches have, almost without exception, been put up by Malagasy money, builders, and architects. From a high point in Tananarive it is possible to count well over a hundred churches in the town and the country around. There cannot be many places in the world apart from great cities where there is anything quite similar. The Christian Church is a prominent as well as permanent factor in the life of Imerina to-day. It is not an exotic leaning upon something else for support; it is an indigenous plant with its roots well down into the soil of the people's life, supporting more and more the weight of its own growth and propagating itself in all directions.

I know of no part of the mission field where there has been such growth in self-propagation and self-support during recent years as in Imerina.

The Hova are the dominant people of the island, as they were also the rulers of most of it prior to the French Occupation. Now that political power has passed out of their hands, they have become the traders and shop-keepers of Madagascar. Alert-minded, enterprising, capable people, they have all the characteristics of leadership, and at the same time they are the most religiously-responsive folk I know. In pursuit of trade they have scattered themselves over the island. It is scarcely possible to find a town or village, however remote, that has not its few Hova people. These "Hova of the Dispersion" have taken their faith with them to such an extent that "Hova" is almost synonymous with "Christian". They are the best unprofessional missionaries I have ever met. They carry their faith with them with the same naturalness and inevitability that Moslems are said to carry Islam.

In 1870 the London Missionary Society pushed south from Tananarive and began work amongst the Betsileo people, but it was Christian Hova from Imerina who had previously settled there who opened the way and were really responsible for bringing the London Missionary Society in. Again in 1876 the same Society advanced northwards into the Sihanaka country, but here also it was Hova Christians from Imerina, deported there as prisoners, who had opened the door and urged the London Missionary Society to enter. In concentrating upon Imerina the earlier missionaries secured for the Kingdom of Christ this great gift of the Hova capacity for missionary service.

To-day the Churches of Imerina unite in aggressive missionary activity in their own land. They join in maintaining a missionary society of their own, and they have certain unoccupied areas of the island allotted to them as their field of missionary influence and activity. To this work they dedicate many of their sons and generous gifts of money.

If their propagation of their faith is remarkable, their growth in self-support is even more so. The Hova people of Imerina are the most well-to-do Malagasy of the island; and the Malagasy are, I think, truly generous people in regard to church work. Their only rivals in my experience are the Negroes of the United States, who give to their churches a proportion of their income that would put European Christians to shame. In Imerina they build their churches and day-schools themselves, pay their ministers and teachers, maintain all their church activities, and contribute towards missionary work in distant parts of the island. Over and above all this, they raise considerable sums every year to meet the cost of work formerly

financed by the missionary society. In 1921 they raised 21,503 francs beyond the amount required to run their churches and schools, and pay their pastors and teachers. The amount has steadily grown till in 1930 it reached 199,117 francs. Almost a ten-fold increase in ten years ! It is doubtful if this can be surpassed in any part of the world. Again, the earlier missionaries, by concentrating upon Imerina, secured for the Kingdom of Christ this capacity of the Hova people to give with an open hand for the maintenance of religious work.

Thus by focusing their attention upon the central part of the island and upon the Hova people, the London Missionary Society has given Christianity prominence, won the most progressive people in Madagascar for Christ, laid the foundations of a Church which has become almost entirely self-supporting and self-governing; and trained the whole Hova tribe to become unpaid missionaries to the other tribes of the Island.

But Imerina is not co-terminous with Madagascar. It contains only one-sixth of the population and one-thirtieth of the area. There are great tracts where Christian work is in its initial stages, and others where it is not yet begun. In the Ikongo Forest, in the South-East of the island, I recently travelled with two missionary companions for four days, passing dozens of villages of the Tanala people, but only two of them had either a church or a school. I went a journey into the Bara Mountains to the South-West, and found somewhat similar conditions. More recently, in the north of the island, I travelled extensively amongst the Sihanaka, the Tsimehety, Betsimisaraka and Bezanozano peoples, and found virgin soil on every hand.

Madagascar is a land of contrasts. Within a day's motor-ride of Tananarive, with its great churches and developed Christian life, there are bush-villages where life is primitive, and Christianity unknown. On the one hand, there is a Malagasy Protestant Church, self-supporting, self-propagating, and self-governing, emerging in Imerina; on the other hand, there are the unreached villages scattered through the forest-country and the grassy uplands in the more remote parts of the island. But whether it is town or country, the progressive Hova or the backward Betsileo, the Malagasy must be amongst the most religiously-responsive people in the world.

Recently in the north of the island, I took part in an Ordination Service and delivered the Ordination Charge to four young men of the Tsimehety tribe. Three of the four were born of heathen parents and grew to their 'teens in completely heathen villages, where not a whisper of the Gospel had penetrated. Ten years ago these young men were illiterate, dirty, darkly-superstitious pagans; to-day they are educated, clean, alert-minded, trained and ordained ministers of Christ. To read about such matters in a book is one thing; to take part in them is quite another. Such things are a miracle.

On another occasion at a village built in a clearing in the heart of the forest, it fell to my lot to baptize the first people ever baptized in that place, afterwards to form a church, and finally to hold the first communion service at which those people had ever been present. What mattered it that the little building was made out of split bamboos and banana leaves, or that there was no bread for the communion—the people use only rice. The thing that mattered was that the Lord was there and a church was formed that day. Madagascar can show advanced work in Imerina, and primitive work in the forest-villages, and Christian work at every stage in between. And at each stage the Malagasy reveal a singular aptitude for the Gospel. To Hova and to Tsimehety—to Greek or to barbarian—it is equally rewarding to preach; and from each, in time, comes its own appropriate response.

Let it not be thought, however, that results come easily. There, as everywhere, progress is won only at the price of blood and heart-ache. Spirit-worship lingers on even in the Church. People continue in the grip of numbing superstition long after they become Church members. The Malagasy have a peculiar facility for making a religious response without a corresponding ethical change. Moral lapses amongst Church members are appallingly frequent. The number of Church members that have to be disciplined every year is legion. It would seem that sex-morality has always been loose. Madagascar has not had, in its pre-Christian days, the same strict code of tribal morality one finds in African life. It is affirmed on the highest Malagasy medical authority that 90 per cent of the people are syphilitic. In some of the more remote areas complete promiscuity has ruled, and there are said to be villages in which every man has at some time or another been the husband of every woman. I found that in these areas, some of which are now becoming Christian, the sermon every Sunday is devoted to the subject of sex-morality. It is not, therefore, surprising that promising work again and again is brought in ruins to the ground. Headway is made in Madagascar only at the price of persistence and pain. But in spite of such considerations the island is entitled to be known as one of the world's wonder-fields of missions.

Even the unsympathetic attitude of the French Administration, which in earlier days took the form of definite hostility, has turned out in some ways to be for the good of the Gospel. Before the French Occupation the government of the country was in the hands of the Malagasy, particularly of the Hova people. When political authority was taken out of their hands they would have found their desire for self-government thwarted and their aptitude for leadership stunted had it not been for the avenue presented by the Christian Church. In

the service of the Church they discovered a sphere in which their instinct for autonomy could find expression, and they threw themselves into Church work with surprising zeal, giving to the Church what would otherwise have been given to politics. The Malagasy Church has consequently advanced in self-government, self-propagation, and self-support beyond the stage reached in most of the greater and better-known areas of missionary activity.

The lack of sympathy on the part of the Government with the religious activities of the Malagasy has happily proved a salutary spur. By nature a dependent people, they are inclined to look to others for initiative; lacking also a little in pertinacity, they tend to leave unfinished many matters to which they enthusiastically put their hand. But these two defects are less noticeable in the things that concern their religious life than in any other sphere of activity. It would seem that the unsympathetic, if not hostile, attitude of the Administration has put that stiffening into the Malagasy character that was so greatly needed. The people now reveal an independence of mind and a doggedness of spirit in their religious life that is as welcome as it is unexpected. This is particularly the case in regard to their schools. The government educational system is fully and frankly secular. But the Malagasy Christians are anxious that their children shall receive Christian instruction from Christian teachers in a Christian atmosphere. In order to secure this they have to build their own schools, provide their own equipment, train, appoint, and pay their own teachers, and all without one penny of assistance from the State. Instead of being numbed into inaction by these heavy demands, the Malagasy have risen to the challenge, and in the process they have come to feel that Christianity is not a strange importation from Europe, but something that belongs to them, and for whose defence and propagation they are responsible.

The missionary enterprise in Madagascar has had a great past, the story of which has been worthily told; its present is not unworthy of that past and deserves to be better known; while there are indications that its future may well eclipse them both.

A. M. CHIRGWIN.

THE YOUNGER GENERATION.

IN at least some quarters, considerable interest seems to be taken in the beliefs and actions of those comprising "the younger generation", and, since I am presumably not too old at twenty-five to be included under this heading, it has occurred to me that there may be something of general interest in my own ideas, especially since they represent the fruits of at least seven or eight years' conscious seeking for the things that matter. Before proceeding to describe my present position, it seems advisable to give an account of the stages and influences by which I gradually reached it. I am profoundly impressed by the effect of environment and even of heredity on the shaping of one's religious ideas, and I shall certainly be misunderstood unless I convey some sort of picture of the particular environment and heredity which have influenced my views. Others will doubtless travel along different paths, but it is the goal which matters here rather than the path to it.

I started with the enormous advantage of a good home. I had a governess from the age of five till I was nearly nine, and then went to a very good private day school. All these influences provided me with sound foundations. The religious atmosphere of my home was Congregational, but a year or two after I went as a boarder to Public School at the age of fourteen I found that my "self-respect" could only be satisfied by melting down my existing ideas and trying to cast something of first-hand rather than second-hand value. This was doubtless a fairly natural step, but few can have swept away existing ideas as thoroughly as I did, even though they did not all go at once and leave me stranded, as some unfortunate people find.

At the age of sixteen or seventeen I read Laing's *Human Origins* and, though it had been published over thirty years previously, I obtained sufficiently up-to-date information for existing purposes on such questions as the discrepancies between proved facts and Biblical narratives and dates. I had never been really "fundamentalistic" in my attitude to the Bible, so neither these early glimpses nor any subsequent study of Biblical Criticism upset me at all. I fully recognize the value, in some directions, of this remarkable collection of books, but feel compelled to place on the same shelf the *Koran* and other great religious literature, indeed many other types of literature as well. In short, I do not believe the Bible is uniquely or even entirely "inspired".

The next important stage was, I think, the reading of H. G. Wells's *The Undying Fire*, which gave me a very real conviction of the significance of life, in spite of troubles and Job's comforters.

About the same time, I took to devouring all the books on Antarctic Exploration which I could lay hands on. There were several in the School Library, and I have bought duplicates of some of these and three or four others; there must be few books on this fascinating subject which I have not read. They have, of course, a scientific value, but it is the human side which is relevant to the present story, for the qualities shown and examples set in these tales of human endeavour have inspired me more than any others. This is doubtless because I have made a particularly intimate study of them, for I fully recognize the inspiring effect of other types of human effort, but, for myself, I must put first these magnificent records of striving, seeking, finding, and not yielding.

The æsthetic side of life also began to make deep impressions on me at school through the medium of gramophone concerts given on Sunday evenings by one of the masters. I mention this because I agree heartily with the attitude of Havelock Ellis in his delightful book, *The Dance of Life*, wherein he pleads for a blending of rhythmic beauty with truth and goodness. It is natural beauty, both animate and inanimate, which particularly appeals to me, but, while pictorial art and literature, as such, only attract me to a moderate extent, I am keen on tuneful music, thanks to the gramophone concerts at school. I prefer instrumental to vocal music, feeling the former to be more ethereal, and, while I have a good many favourites, the crowning gem is Schubert's "Unfinished Symphony". Perhaps I should admit that music has a purely emotional attraction for me, and that I much prefer listening quietly at home to gramophone or wireless to attending concerts with all their distractive sights and noises, but, nevertheless, I am as keen on music as most music-lovers.

Besides the influences already mentioned in connexion with my time at Boarding School, and some very valuable personal contacts, two others must be added. Firstly, I enjoyed the services in the School Chapel more than I have enjoyed any other regular type of service, and I always try to arrange my unfortunately rare visits to Mill Hill so that I can attend one of the Sunday services there.

The second influence to be noted was my visit to the Duke of York's Camp in 1924. Although a week was all too short for breaking the ice between the two groups of boys represented, I did definitely realize as the result of my visit how artificial are the differences between the two sides, so, as far as I was concerned, the camp achieved its object.

I went up to Cambridge at the age of nineteen, and continued to study Physics and Chemistry, at which I had worked during my last three years at school, but added to these subjects *Elementary Biology*,

for which I had had no previous facilities. In my second year, I did the Zoology course for Part I of the Natural Sciences Tripos, and became so interested that when this exam. was over I gave up Physics and Chemistry and spent two years working for Part II in Zoology only. I also continued to dabble at odd times in other sciences, such as Geology, Astronomy, and Meteorology, as I had done for some years. All this helped to develop a scientific attitude of mind, but I spent a considerable part of my spare time taking advantage of the meetings and discussions arranged by individuals and by various religious societies, notably the Student Christian Movement and the Congregational Society, while during my third year I joined Toc H. My reading at this time included Bruce Barton's *The Man Nobody Knows* and *What Can a Man Believe?* Nathaniel Micklem's *The Galilean*, John Oxenham's *The Man Who Would Save the World*, *Adventure* (by Canon Streeter and others), Sir Arthur Eddington's *Science and the Unseen World*, parts of H. G. Wells's *Outline of History*, several more books on the Antarctic, the eighty-five independent issues of *The Outline* (now absorbed by *John o'London's Weekly*), parts of the Bible, including studying St. John's Gospel with three other men, and many articles in papers and magazines, including religious weeklies. Finally, I was beginning to get those flashes of insight which Friends call the Inner Light, and to which I also can testify.

Early in 1928 my ideas began to take a fairly definite shape, and on 26th April I was ready to set the ball rolling at the opening meeting of a discussion group with a paper on "What is Religion?" I defined Religion as "that which binds men in all their thoughts, words, and actions, to the power which lies behind everything, that is, to God", and laid "especial emphasis on the practical side" because I was "firmly convinced that it is our attitude to God with regard to *this* life that counts". I then proceeded to try to show that all the great World Religions fundamentally taught "that the hearts and therefore the lives of men must be subdued to and brought into harmony with one common Will, that is with God". I had used Wells's *Outline of History* as my main source of information, and was perhaps somewhat carried away by his glowing descriptions, but subsequent investigation only modifies my conclusions to a moderate extent, and I certainly appreciate the valuable contributions which these various Religions have made to the common store of ideas.

In the last two paragraphs of the paper, I went to the writings of two Antarctic explorers for inspiration. I quoted Captain Scott as saying, in March, 1912, in a letter of consolation to Mrs. Wilson, whose husband, Dr. Wilson, lay dying by Scott's side:

His eyes have a comfortable blue look of hope and his mind is peaceful with the satisfaction of his faith in regarding himself as part of the great scheme of the Almighty.

I suggested that "if we are to do much, we too must regard ourselves as "part of the great scheme of the Almighty" and must practise our faith "going all out", and I finished with the following quotation from a newspaper article, entitled "Blank Spaces on the Map", written in 1926 by a prominent survivor of Scott's last expedition. He said:—

God, as I believe, does not want compromise. He wants people to have strong beliefs and to go all out for them; to help Him if they are right until they are wrung out like a wet cloth and thrown aside; to be scrapped quickly and ruthlessly if they are wrong. He wants people who care.

Just as was the case at school, I am deeply grateful for several personal contacts made at Cambridge, both with my contemporaries and with various Dons and other people older than myself. A visit to the Plymouth Marine Biological Laboratory in March, 1928, also led to a valuable friendship.

I came down from Cambridge in June, 1929, and took up the teaching of Biology, that important but still comparatively neglected school subject, in which plenty of pioneering is still needed. The Public School I am at, however, affords particularly good facilities for it, and there are, of course, all the other activities associated with a master's life at such a school, but since the school is out in the country and within four miles of the sea, I have found it possible to get a fair amount of quiet time for reading and reflection, even though less chance of discussion; and, needless to say, it is easier to converse with God in the country or by the sea than in the bustle of town life.

My reading, during my first year here, was mainly connected with my actual work, but during this last year and a half I have been able to browse more widely and have read a considerable number of books, including volumes by Inge, Gore, Lyttelton, Dick Sheppard, Havelock Ellis, J. H. Badley, Anna Freud, William McDougall, H. F. Osborn, L. T. Hogben, H. S. Jennings, Julian Huxley, H. G. Wells, Jeans, Eddington, Lowes Dickinson, J. Langdon-Davies, G. B. Shaw, G. K. Chesterton and others, besides *The Listener* every week, various Wireless Talks Pamphlets, and numerous articles in other periodicals. This brings my historical survey up to the present, and I can proceed to expound the views I now hold, having described the environment in which they developed.

The source of all human effort may be described as a craving for complete harmony in the man himself and with his surroundings.

In what is called the spiritual realm, this craving takes the form of a desire for harmony with the mysterious and unseen, but none the less real, spiritual powers around us, which may not too inaccurately be called God, if particular ideas about God are not insisted on for the moment. The link which is established between the individual and God in order to achieve this harmony is that individual's religion. It may come through some personal experience or through the influence of a religious organization, but it is essential to realize that it is fundamentally an individual contact; in other words, it belongs to the individual's "private world", to use the term suggested in Professor Hogben's book, *The Nature of Living Matter*. As such, it is entirely mystical and beyond criticism, and it is only when its possessor can show something of its nature, and its effect on his life, in the "public world" that it becomes of real interest and importance to other people. Public forms of religion have grown up through the communication of private convictions to the public world, and, while my own views are intensely personal, I too must try to reveal something of their nature and implications, especially the way they resemble and differ from the existing public forms.

I have already expressed appreciation of the valuable contributions which various religions and philosophies have made to our own ideas. For example, there is Zarathustra's lofty ethical monotheism, the "Way" of Lao-Tse, Confucius's ethical rule of reciprocity, and some of the ideals of Socrates, Plato, and Zeno the Stoic. Again, though Gautama the Buddha believed in Karma, no one can fail to admire his Middle Way and Noble Eightfold Path, while Muhammad's plea for "submission" to the Will of Allah is surely worthy of respect in its simple essence. Above all, there is the wonderful series of *Old Testament* prophets, culminating in Jesus of Nazareth and His commandments to "love" God and one's neighbour (*Mk.* 12²⁹⁻³¹) quoted from *Deut.* 6¹⁵ and *Lev.* 19¹⁸, "love" here meaning all that Paul suggested in *I Cor.* 13, not physical and sentimental passion, as seems to be its commonest suggested meaning nowadays.

Of the religions mentioned above, that taught by Jesus of Nazareth is undoubtedly the best, but unfortunately—like the others—it has suffered considerable distortion as a result of the inevitable subsequent interpretations and additions, and has been split into so many diverse sects that it is difficult to find what the modern definition of Christianity really is. If one tries to join up with the body of professing Christians, one finds in fact that it is a case of joining only one section of that body. As far as I am concerned, I feel that it would be too cramping to do this, quite apart from my being unable to accept the creeds of the Roman or Anglican

Churches. I suppose the acceptance of the divinity of Jesus of Nazareth would usually be required, even by other sects, except the Unitarians and the Society of Friends, and this again I cannot accept, believing that it is the difficulty of knowing God which causes people to deify such men as Jesus and Gautama, thus indulging in what is more or less immature hero-worship. To me, the theologically distorted Christ is nothing like so magnificent as the human Jesus who showed us to what sublime heights we can attain, and I, therefore, cannot agree with those who plead for "a return to Christ". A return to Jesus as a leader and inspirer would be better; but what is really wanted is a "return" to God.

I have recently been reading *Man and His Universe*, by John Langdon-Davies, who shows in such an admirable way how our ideas about the universe and our conceptions of God are involved in one another. This is the conclusion I had already reached through my own studies, and I realize how crippled and stunted is a religion which cannot accept quite naturally new knowledge and its implications. Not many people would deny a Divine scheme, it being undoubtedly an orderly universe, not a chaos, but it is absurd to profess that we know all about the scheme by consulting past authorities as the medievalists did, and as orthodox Christians really do when, for example, they recite the Apostles' Creed—unless, of course, they don't mean what they say. We are only just putting to sea on the ocean of knowledge even to-day, and must look to the future for fuller understanding; but that is no excuse for not making use of all our present knowledge to assist our faith and enrich our lives. Mind and heart must work together to achieve real harmony.

Such a use of the best available knowledge can be exemplified with regard to the belief in immortality, which is also, I suppose, a Christian article of faith. Before passing judgment on this belief, we must consider our present ideas of the nature of man; these are very different from those of eighty or even forty years ago.

I regard human beings as living organisms evolved from other living organisms by the natural processes of reproduction and variation. This belief, together with study of the mental aspect of human beings, makes me realize how impossible it is to regard these human beings as consisting of body and mind and soul. We must consider them as integral personalities evolved gradually by development from "cruder" types, not by the addition of a "soul" to these "cruder" types. For purposes of discussion and investigation we may perhaps be able to speak of physical, mental, and spiritual aspects of the human organism, just as we differentiated between space and time before Einstein and others showed their inseparability, but this does not confer objective reality on the "soul".

Belief in immortality surely depends on the existence of a "soul" in man, for otherwise one has to believe in the immortality of animals, in which case one doesn't know where to draw the line between mortal and immortal beings, and, further, the existence of corpses after death prevents our believing in bodily resurrection, except in some crude magical way. The difficulty of believing in immortality in its usual sense is increased for me when I consider cases of resuscitation by artificial respiration, for example. The patient is dead in the sense that lack of attention allows decay to set in, and yet he is not dead because mechanical stimulation will restore consciousness and full life. Surely one cannot believe that something departs and only returns as the result of mere mechanical stimulation, promptly applied, but must rather believe that life is the result of a certain balance and that artificial respiration restores the balance which will be completely upset without it.

On the whole, therefore, I find it impossible to believe in immortality, feeling it to be at best "*non-proven*"; hence I feel it is out of order to "make arrangements" for a future life, believing rather that we "survive" in our children and in other contributions to the Divine scheme which we make during our present life. To those who do spend much time "making arrangements" for a future life and then think they have done all that is required of them, I would say that in the parable of the talents Jesus emphasized the need for using our present talents to the full, otherwise we shall not be given any others.

Some people would suggest, even to-day, that belief in immortality is a potent factor in producing good ethical results. But this seems no better than bribery. I maintain that good conduct in the widest and highest sense leads to the only true happiness, the peace which passeth all understanding, and this is an ever-present reward, not a bribe to be paid in the distant future. No one who has this reward will hanker after the hypothetical joys of a future life.

I shall return to my general attitude towards organized religion later. I may perhaps sum it up for the present by saying that, much as I admire certain aspects of it, the edge of my admiration is blunted by the basis of external authority as such, the ideas of final revelations, incarnations, and lives to come, and the putting of secondary things first, with its consequent wranglings and divisions. I feel I should be lending too much support to these defects if I joined the Church officially, which really means, as I have said, joining one particular section of it. Therefore, I find it necessary to follow my own gleam individually, even while lending unofficial support to such good things as organized religion does foster, and to those liberal churchmen who are leading the way towards a nobler form of religion.

If I must reject so many of the things sacred to orthodox religion and yet find so many criteria which must be satisfied, what then is my fundamental belief? Essentially, of course, it is a mystical and intangible thing, but in order to express it in words I go back to the letter Captain Scott wrote to Mrs. Wilson. I believe I am "part of the great scheme of the Almighty", and that it is my job to find out and play my part here and now as far as I can, and to see that others have a fair chance to find out and play their parts. God is for me a creative providential Spirit with Whom I can best come into contact through my personality, but Who is not necessarily anthropomorphic.

Such beliefs mean that I must see life whole and not divide it up into a series of water-tight compartments as some people do, thereby living not double but multiple lives involving considerable insincerity and hypocrisy together with a tremendous waste of energy, all flowing in different directions without any co-ordination. "Works" must be regarded as being just as important as "faith", and not even intercessory prayer should be looked on as getting work done by proxy which we should be doing ourselves. Surely prayer is simply communion with God and a means of getting instructions and power to fulfil them, not a means of getting things done direct, as at least some people I have met seem to think.

The parts we are each called to play in the scheme will vary tremendously, but even the meanest tasks may be set us to do. Everyone is naturally concerned primarily with obtaining the primary necessities of life, such as food and shelter, and most, at any rate, will quite naturally seek to satisfy their reproductive urge and found families, though some may prefer "sex" without parenthood, making creative contributions in other ways. All these are the natural rights of individuals willing to do "useful" work in return for the provision of reasonable supplies of and opportunities for them. The types of work that are "useful" are, however, very numerous and diverse, their criterion of "usefulness" simply being their constructive contributions to the scheme. Faithfulness in the least things as well as the greatest must be observed, though, even in things which perhaps seem trivial.

The diversity of individuals is even greater than the diversity of jobs, and we must allow for all sorts and conditions of men, realizing that the differences of temperament make it impossible to have a very detailed code of moral behaviour if it is to be of anything like wide application. Environmental differences cause considerable effects here, of course, but, quite apart from these, our instincts, which it must be remembered are God-given, vary very much in relative strength. Lest I should be misunderstood, I had better say that I

am using the word instincts in the usual psychological sense of inborn urges to behave in particular ways. They do not include the acquired habits which are often miscalled instinctive in origin and nature. Even in man they are the primary sources of striving, though in this species they are modifiable to a considerable extent both in the stimuli which arouse them and in the way in which they can express themselves. They can, in fact, be controlled by our "intelligence"; indeed they must be. All this must be borne in mind when attempting to deal with both individual and social problems, and our attitude should, as far as possible, be one of sympathetic tolerance, especially towards those who have perhaps not had the same opportunities as ourselves. But more of this later.

The remarks about diversity in the preceding paragraph should not, of course, be confined to the few human beings we happen to come across ourselves, in person, but apply to all human beings worthy of the name, no matter what their colour, race, country or class. The world has become too small and its various parts too interdependent for us to treat it as anything less than a single unit, however complex, when dealing with broad issues such as religion, ethics, politics, or economics. It seems ridiculous to point it out, but many do not realize, as I did during a recent visit to Germany, that people there, and presumably it is true of other countries, are trying, like us, to satisfy their hunger, their desires for companionship and shelter, and their reproductive urge. This they have as much right to do as we have, and the problem is to arrange things so as to secure as much satisfaction as possible all round. We must realize that all are part of the scheme as individuals, not as masses, which are largely arbitrary, even though they sometimes act together under the influence of a common, but not necessarily inborn, emotion. Certainly, modern "civilized" warfare, quite apart from other evils, does not prune off undesirable individuals as is sometimes suggested, and such good qualities as it brings out could surely be fostered by other and less bestial means.

Whether our real part in the scheme be large or small, it is certainly important, and in order to fulfil it properly we must be absolutely healthy all round. Firstly we must be adequately fed and sheltered, and have sufficient facilities for physical exercise if this is not provided by our work. We must, of course, also use these facilities and try to keep in good physical condition. Secondly, we must have healthy and stimulating mental food, and healthy forms of relaxation when fatigued. This raises the whole question of books, periodicals, theatres, cinemas, and that very powerful new thing, broadcasting, which has, at least in England, started with such a very high standard: I believe it will be an immense influence

for good if such standards are reached and maintained throughout the world.

Another essential for health is that we should have sufficient control over our desires, however natural these may be, so that we are a danger neither to ourselves nor to others, though our surroundings should not be such that we have to spend so much energy controlling or sublimating these desires that our work and even our health suffer. I would suggest strongly that "morals" in their every-day and detailed meaning are simply customs, not some absolute code of behaviour, and are concerned with the relation between the individual's ideas or conduct, based on his instincts, and those of the particular community and age in which he lives. These two sets of ideas often clash and result in disharmony of conduct, which is "sin" in the simplest sense of this word. The individual has to face this conflict and try to adjust himself so that harmony results with the least possible harm to himself or society. It may be impossible to avoid *some* harm, and perhaps the conflict breaks the individual or the individual attempts and even succeeds in causing society to alter its standards. This, of course, brings us up against the age-old problem of determinism versus free will. Analysis appears to show that more of our behaviour is determined than seems so at first sight, but when we are up against practical problems in the public world, and are trying to estimate moral responsibility, I feel we must assume free will to exist. This makes it necessary to "punish" offenders against society, thus treating them as though they were morally responsible, but the realization of the possible determinism behind the offence, due perhaps to some abnormally strong instinct, should lead us to administer remedial rather than punitive treatment. The determining causes may also be in the social environment in which the offender developed, or is at present living, so that we must be careful in apportioning blame until we have found what these possible causes are, and considered whether steps can be taken to remedy them. Society, after all, is composed of individuals who are mostly fairly normal, though there are incurable misfits for whom the lethal chamber seems not only useful but even kind, despite the outcry that would be raised about the "soul" of the misfit. As far as the normal individuals are concerned it should not be an insuperable task to adjust things so that both the individual and society are satisfied. A real understanding of the situation is what is required, and this largely implies sound knowledge of human biology, including psychology. I do not suggest that this is a magic cure for all our ills, or that our knowledge of human biology and psychology is more than in its childhood, but I am appalled at the lack of application and the misapplication of even the real knowledge which we have at our command, and by the lack

of even this knowledge on the part of most supposedly educated people. This is why I am so keen on the introduction of Biology into the curriculum of a sound general education, for education is one of the best ways of tackling the task of adjusting the individual to society and of helping individuals to develop who will be able to improve society.

The whole question of education is a very real one to a school-master like myself, who considers his work as a vocation. The ideas I have collected and formed on this subject may be briefly summed up in the title of Dr. L. P. Jacks's book, *The Education of the Whole Man*, and in the plea for "versatility of intellect based on soundness of character" put forward by Dr. Cyril Norwood at the Junior Public School Masters' Course held at Harrow in January, 1930. Education starts at birth and we, as parents or teachers, have to draw out all the latent possibilities of the infant and child so as to produce a "healthy" adult member of society. Ultimately, it is the child which has to do the developing, our part being to provide the environment in which it develops; both heredity and environment are, therefore, important. As far as character is concerned, example is infinitely better than precept, and it is more or less useless to drum into the child's head a lot of high-flown talk about honour and maintaining traditions. "Leaven" is what is wanted to inculcate high standards, "dynamite" either frightening the child or making him completely bored with and even antagonistic to moral precepts. Finally, I would say that every new-born child, in fact every conceived child, is entitled to the same opportunities for healthy development, regardless of the wealth of the parent, even though, after preliminaries are over, there is room for considerable variety in quantity and quality of further education.

Returning to the question of health after these various digressions, I would add to physical and mental well-being the need for spiritual health. Parents should lay the foundation of this by their own example, by unobtrusive instruction in the lives and teachings of great men and women, especially the great religious leaders, and by attributing to God all that is best, truest, and most beautiful in the universe. Man having a social tendency, there is naturally a place for corporate religion, but there is plenty of room for variety to suit different temperaments; for the place of organized religion lies in calling attention to the spiritual aspect of things, to the real value of things, in fact, rather than their amount, whether expressed in terms of feet, tons, or money.

There are many ways of fostering these spiritual values when it comes to practical details, and so there can be many kinds of organized religion and of bodies auxiliary to this, such as Toc H. The Divine scheme is the only thing that is "universal", and

churches and movements are just particular means of bringing certain people into spiritual touch with this and its "Author", and helping to maintain the contact. Churches, in fact, exist for individuals, not individuals for churches. Acting thus as means, not as ends, churches can do an enormous amount to foster true religion, which then has to be put into practice by those who have received this spiritual nourishment. Even so, there will always be some people whose herd instinct is weaker or whose mystical sense is stronger, and for these no organized religious body may be able to cater, except possibly such groups as the Society of Friends. I may perhaps conclude this section of my essay by pointing out that "salvation" and "conversion" are not magical passports to paradise either here or elsewhere, but simply mean reaching the pole of realization that God is at the centre of things, whereas our childish minds seemed to suggest that we were there; and even when we have reached the pole in this sense, we still have the homeward march to perform, and this means "solid dragging" in man-hauling sledges, while death alone withdraws us from the traces. However, as Shackleton found during his long tramp across South Georgia in May, 1916, we have an additional companion for this homeward journey, One Who knows the way and can take the lead. To describe life as a strenuous sledge journey may seem austere to some people, but its very austerity is delightfully attractive to me, far more attractive than the "comforting" but sentimental phrases of some religious teachers to-day. I feel I cannot do better than to end this essay with the picture of hard-pressed travellers doggedly dragging their sledges homeward in the wake of their Divine Leader, Who is not only leading but is also doing a full share of the pulling. Perhaps a long flight of steps would be a better social analogy, or the high mountain portrayed at the close of the remarkable film, "The Mystery of Life", with human beings of all types struggling upwards. Individuals can only climb part of the way and have to hand on the torch to succeeding generations. Sometimes set-backs occur and even a partial descent may result from such things as wars and other great catastrophes, but in spite of the set-backs and the increasing complexity of life in the higher regions, humanity can climb slowly but surely upward if it but faithfully follows divinely-blazed trails.

R.

HYMNS IN MODERN WORSHIP.

A LAY VIEW.

FEW observers of present-day religious activity would contend that the subject of hymns is a neglected one. It gives rise to constant discussion, both public and private, and it is, very naturally, brought periodically to the fore by the preparation of new manuals of hymns to suit either modern taste or united bodies of Christian people hitherto accustomed to worship apart. In spite of this, the theory of hymn-singing is to-day eminently unsatisfactory. Whether it be that the essentials are deliberately shirked or merely tacitly assumed, one has the impression that the fundamental issues, such as why and how we sing, are left out of count. Our discussions are aimless and unproductive, and must remain so as long as they are confined to aspects and views in themselves superficial, as for example the theology or matter of hymns. How often in any discussion is this the only charge brought against our hymns, that they express views on God or the Trinity which a modern mind can no longer hold? How many discussions again reach a sort of stalemate in the concession that tastes differ, hence that hymns found difficult to sing should be continued if they help certain types of mind? Such an attitude precludes any effort to keep the best hymns, or even to discover what the best hymns are. If we are satisfied with such dilatory reasoning as this, it is little wonder that we can point to no progressive thinking as to the place of the hymn in public worship.

Two considerations especially would make such thinking appear a present necessity; in the first place the great volume of criticism levelled by all classes against organized religion. Much of this, of course, is expressed in an abstention from church services, but anyone who enquires may reap abundant evidence, alike from villagers, students, or business men, that what has "put them off" is at bottom a dislike of the formal nature, nay, the rank unreality, of corporate worship. They feel that we are living on the forms and ceremonies of our grandfathers and that the spirit, which they see to be the essential, and which alone would attract them, is somehow not there. Now it is obvious that such criticism affects hymns most nearly. Do we ever think to ask ourselves whether they justify the prominent place given to them in our worship, whether they are not the partial, perhaps the principal, cause of this unreality? And, in fact, does not the very prominence of the hymn in our services make it the more urgent to examine the cause? Are we to answer the critics with the bare argument of tradition, or have we a conviction that our songs of praise are right and valuable because they

bring us nearer to God? On all sides there are efforts and suggestions towards a reform of public worship¹; some of these even advocate increased and "brighter" singing, and in none of them is the supremacy of the hymn materially challenged. If then we hold so insistently to this part of our services, can we not say why? The silence of the champions of religion on this head bodes ill for the outsiders they profess to be striving to win. Absence of discussion of these elementary issues can only be interpreted as ignorance of what a hymn should be, and of what singing means to a church-goer. It seems worth while to attempt a preliminary examination of the whole question on rudimentary principles.

The fundamental facts are simple. We sing a great deal, and are continually adding our own hymns to those which our fathers loved. Our peculiar problems therefore are those of an inherited, and also an accumulated, hymnody. The modern hymn-book represents a vast poetic elaboration of evangelical truth, and this fact in itself would give pause to a disinterested and attentive observer. For instance, is it not obvious that expression and terminology date any hymn and make it in consequence the harder to sing? It is often claimed that the theology of hymns should keep pace with the times, yet it is not merely theology that dates a hymn, but religious terminology in general. We may believe many of the statements in our hymn-books which we should phrase very differently were we to express them for ourselves. It is not a question of a change of ideas, but of emphasis, and this is of capital importance, since the strength of a hymn lies not in its intellectual content, but rather in the stress which it lays upon the ideas expressed. Hymns are said to be out of date for various reasons. A recent leading article, commenting on the selection of the new Methodist book, suggested as possible disqualifications of well-known hymns to continue in public worship an ethic that belongs to the Old Testament rather than to the New, phraseology savouring of militarism, and so on. One might make a list of such criteria, but the net result of their application would be to submit hymns as heretofore to the general test of individual taste; a common principle of judgment seems to be lacking.

A more serious accompaniment of present-day hymnody, and perhaps its chief danger, is a widespread and increasing symbolism. This important fact, if realized at all, remains at any rate unquestioned by those who have the charge of congregational singing. Every preacher knows how natural it is to seek to convey the intangible by a concrete comparison or image, but metaphor is a weapon with a double edge, and most dangerous in excess. This tool of the pulpit, despite its wonderful history and legitimate place in

¹ An outstanding contribution was that of Professor Otto, in a recent number of the *Hibbert Journal*.

religion, has turned against those who employ it. Once attention stops at the figure without realizing the reality intended by it, that figure is not a help but a bar. Our fathers were not blind to this danger. One of the most clear-sighted of them wrote¹:

If the symbols serve to give a higher conception of the reality, they fulfil a valuable purpose, but if they at all conceal the essential fact, they are an injury and not a blessing.

The words were written in 1907, but they need repetition to-day because the seemingly transparent truth they convey appears to be consistently violated, both in preaching and singing. The process has gone to such lengths that a modern congregation literally sings in metaphors. Ask any psychologist if that be good or bad for imparting an underlying reality. We are slow to reflect upon the nature and extent of these ravages of symbolism, and a few specimens may not come amiss. In one of the "social" sections of the book most familiar to readers of this journal, hence in that part of it where one would seek more especially those hymns dealing with the Christian's part in the life of the world, the opening lines of ten consecutive hymns are as follows: (I quote them unspaced, that attention may not be diverted from the metaphors which they contain).

Eternal Ruler of the ceaseless round Of circling planets singing on their way . . . Beneath the shadow of the cross, As earthly hopes remove . . . O God, Whose thoughts are brightest light, Whose love runs always clear . . . Brother, Who on Thy heart didst bear, The burden of our shame and sin . . . Dismiss me not Thy service, Lord, But train me for Thy will . . . How beauteous are their feet, Who stand on Zion's hill . . . O it is hard to work for God, To rise and take His part, Upon this battle-field of earth . . . Though lowly here our lot may be, High work have we to do . . . O Master, let me walk with Thee In lowly paths of service free . . . Lord of the living harvest That whitens o'er the plain . . .

Not one of these may be called a bad hymn; almost all are well-known and very rightly loved because they have helped trusting souls. But they are not for that reason sacrosanct, and it is at our peril that we close our eyes to their composition and their effect upon the youth of to-day. We must face the fact that they express our faith with constant recourse to imagery, and if their indiscriminate use be not calculated to further the end for which they were written, then we must have the courage to safeguard their power by using them sparingly.

The whole question of symbolism in worship is so important that I am anxious not to be misunderstood. I am fully aware that it is a priceless and indispensable adornment of poetry, but its value depends pre-eminently upon spontaneity and freshness. These it will certainly lose if subjected to constant repetition; a Keats sonnet repeated once a week would be unintelligible to most men before a

¹ J. Guinness Rogers, *The Unchanging Faith*, 17.

year had elapsed. In the same way, to preacher and congregation the greatest imagery of the Bible as well as of hymnology is a snare if overworked. The fault is not in the literature, nor in the authors, but in the practice. There can be as little question of "purging" the hymns of the Revival as of rewriting *Is. 35*. That was the way of eighteenth century Enlightenment, and it brought its own reward.

Let us admit, then, certain troubling facts upon which critics (and especially those of Free Church forms of worship) may lay hold. We, as well as they, are entitled to enquire whether an abundant hymnody, in constant use, does not allow of damaging effects, which, since they are conditioned by forms of expression always tending to be traditional rather than actual, and by the repetition of an almost endless series of symbols, do not outweigh the benefit that accompanies corporate singing. If we are, as the Apostle said, and as true Christians have always maintained, to "prove all things", this enquiry must be immediate and radical. The great hymns cannot suffer by it; the only way for them to recover their old power is by careful investigation of the means and manner of their appeal.

Upon what principle does the practice of hymn-singing rest? Surely the spontaneous expression of a living and burning belief. The adjectives require to be stressed, since much present practice would view them as superfluous. Men have only truly sung what they could not otherwise communicate. The sort of belief that can be expressed in ordinary speech has no place in a hymn. Singing, by the very fact that it is corporate, becomes a vehicle of religious emotion that varies, of course, in intensity, but it is obvious that the underlying principle is very near to the essence of Christianity. It is commonplace to remark that all revivals of the real Christian enthusiasm have been accompanied by singing. But we forget the corollary: this unique form of expression by which the praise of God may be worthily conveyed becomes worse than ineffective when the truly praising heart is absent. Why are we to-day so careless to enforce the truth? How many ministers and leaders think it worth while to define and insist upon the right spirit for singing? If more did so, the clumsy definition proffered above would not have been necessary. Manuals prepared to guide and instruct those about to join the Church declare that the new member of any congregation will regard it as his duty and privilege to join among other things in the services of praise, but none of them tell him how to preserve the spirit of praise, which constant repetition of one type and form of words may destroy. Everywhere this danger of keeping the form and losing the power confronts us, yet there seem to be none to warn by insisting upon a return to an unflinching sincerity. Let those untroubled by the present lack of discrimination in hymn-singing consider the early records of the Methodist revival. Let

them read the account of many distressed souls who in the crisis of their religious experience found the verse of a hymn come nearest to an otherwise inexpressible reality. This they would repeat "in accents which no art could imitate" and the evidence of careful records frequently shows that they thereupon found peace. Such documents of sudden conversion and conviction of sin are out of fashion to-day, and decried as fantastic, but when all allowances are made they undoubtedly give proof of the supreme power of hymns. We no longer wish, or even expect, this to appear in outward contortions, but the experience of the early Methodists is still valid as showing what a hymn can do, how deeply it may lay hold upon that inner consciousness which hears no intellectual argument.

Religious history has other examples, equally striking, which compel the reflection that the hymn was a more vital and powerful instrument of worship than the melodious weekly exercise which it now represents. One might go back from Wesley to the beginnings of the Protestant hymn, and even further. In Luther's popular sketch of an evangelical service to replace the Mass it is remarkable to note his sense of worship as a dramatic experience, a sense which we usually associate with Calvinistic liturgy. Only at the point when the congregation has realized by meditation, reading, and prayer the riches of grace and forgiveness does he prescribe communal praise. And there is no doubt at all about the intensity which he not merely demanded but assumed in singing; the Christian heart, he wrote to those who, like Calvin, queried the use of an organ, is so jubilant that it needs every available instrument to aid the voice in translating its ecstasy; one should strike upon everything that has sound within it: "*alles klingen lassen was klingen kunde*".

So one could quote further from leaders of religion, unanimous as to the necessity, and in a special sense the intimacy, of praising God in song. No Christian assembly can do without this precious exercise. As George Herbert put it: "The Church with psalms must shout. No door can keep them out". And even in the present age there are abundant signs that the words of a hymn penetrate deeper and last longer than anything read or preached.

As to the principle, then, there can be no uncertainty. Those who wish or attempt to abolish singing are in entire contradiction to the highest Christian experience, for a singing congregation is following the most glorious tradition of the Church, and our endeavour should be actively to preserve rather than to weaken or to sever that tradition. It is with this aim in mind that we should examine with scrupulous care our present practice. We are slow to do this, perhaps because we are conscious of a disparity beyond our power to remove. Yet our reluctance may keep many without the churches whom we would gladly have within them.

Is the Apostolic and Reformation ideal of singing as spontaneous corporate praise still alive with us? Are we sure that our hymns reach the hearts of men as did those of the Methodists in that century so like our own? Is there any sign of real heart-searching on the part of those who sing the glorious and transporting professions of faith that our hymn-books contain? Is any effort made to represent to Christian congregations the danger of *feigning* Christian gladness by singing words whose spirit is no longer felt? To these and like questions there must be few of us who would return a whole-hearted affirmative, very many who, after examining their own hearts, would have to answer "No" to each one.

If we are to debate the matter to any profit we must beware of generalizing too rigidly where the individual experience of preachers and leaders could cite exceptions, splendid and notable and repeated instances where hymns have been a help and stay, and have perhaps not only supplemented but superseded other contact with the word of God in the heart. Thus if, among the signs that churches have lost the essential principle of hymn-singing, one were to allege the apathy of many a congregation, the suggestion would be widely challenged. Expressed in less summary a form, however, the criticism is not unmerited. Have we not all been astonished at one time or another by the facility with which we sing? In the ordinary five-hymn service, for instance, sentiments not closely related to one another and often most difficult of profession are sung apparently without a qualm. The way these are repeated in unquestioning and easy complacency is, to say the least, disquieting. Do ministers ever receive queries or difficulties regarding hymns which members of their church have found puzzling or difficult? It would be surprising to hear of this happening frequently. A large crowd in a University mission service was recently stopped by the Archbishop of York before the last verse of "When I survey the wondrous cross". What countless times has this been sung when no such step was taken to safeguard its sweeping assertions? Will any contend that, proclaiming the whole of nature too small an offering to our God, we really mean what we say, in any sense like that in which a business man makes promises that depend upon his commercial integrity? This hymn forms an excellent case in point, since it is undeniably inspired by the most Christian devotion and has been a precious possession to many generations of believers. But its very intensity means that it has nothing to gain and everything to lose if sung too often; and it is important that this should be understood. In a recent speech Mr. Bernard Shaw voiced his objection to it on the ground that a cross was a sign of cruelty and should be as little surveyed by rational people as possible. It is clear that he has completely missed the import and force of the hymn and would condemn with

it the chapter in which the Apostle made it his boast "to preach Christ crucified"; but it is an equal disservice both to Isaac Watts and to Christian truth to sing the hymn and feel no obligation to survey the cross in the way its author intended.

One may test the prevalence of this facility in singing by constant observation and detailed enquiry. It is noticeable that children ask more questions about the meaning of hymns than ever seem to occur to their elders. Many ministers are scrupulous to choose hymns in accord with the subject on which they preach, but there is rarely a plan about a service of praise; it is not uncommon to find the purport of a hymn cut across the rest of the service, and even where the whole is co-ordinated, preachers will not always find that the burden of their message has been enforced by the hymns, though these form precisely that part of worship in which the congregation has most share. Twenty years ago, one came across not a few cases of hymn-books being read; many a sick bed has been cheered by the slow reading of a favourite hymn. Meditation of this kind enables one to penetrate far more personally into a song of praise than does repeated or conventional singing. One would like to think the practice more widespread; it is an efficient way of counteracting superficial acceptance of what is sung.

But surely one very obvious and important cause of superficiality is the undoubted supremacy of the tune. The music of hymns has to-day a quite unwarranted ascendancy over the matter. Here again, of course, it is easy to be dogmatic, and the criticism should be interpreted charitably rather than slavishly. We all know what great services a tune may render to a hymn, but it is elementary psychology to observe that the more popular the hymn, the more doubtful an ally does the tune become; the two are so intricately related that in many cases the tune provides an unmerited favour for the hymn. This gives rise to the worst features of our corporate singing, to hymns being chosen because they "go well" and sung because they are bright and have a cheering effect. In a sense, one sympathizes with such tendencies, but at bottom they are hardly Christian, and most dangerous in their effects upon worship. We may be quite sure that churches will never be permanently crowded by any "Brighter singing" campaign, however successful such may be for a time. The Christian is cheered in the last resort not by any rousing chorus or appealing melody, but by the comfortable words of his Lord and the saints, by faith and trust which may perfectly be present to animate any hymn and be evoked to full expression by any tune, but without which both hymn and tune are vain and harmful. It would be easy to quote cases where the tune obscures rather than assists the understanding of a hymn's content, and it is still more common to note how an easy and flowing melody is set to words in themselves

hard to understand. The consequence is disastrous : the voice clings to the tune and the mind renounces its attempt to seize the meaning ; when that happens the hymn becomes in essence a mockery. One of the most popular of nineteenth century hymns may serve as a single example, a most difficult piece of religious verse, sung by all denominations : " Praise to the Holiest in the height." There is no doubt of its enthusiasm and reverence, and these perhaps keep it alive ; but consider this verse :

O generous love ! that He Who smote
In Man for man the foe,
The double agony in Man
For man should undergo.

Its complexity is attested by the capitals with which two words are in many books endowed, but who could *sing* it with intelligence, let alone feeling ? The sentiment of the whole hymn is one that simply will not bear unconsidered repetition.

Such are some of the ways in which present-day singing may be denied fulfilment of its proper and inalienable function. They could all be summed up in the charge that it lacks understanding and (surely as a consequence) produces proportionately little result. Such a contention is not of those that can be proved by statistics ; the matter is one that escapes analysis, at any rate on the surface, and as before we must allow for startling exceptions. Nevertheless there seems to be little evidence (from observation, enquiry, and other tests) that our religious life is strengthened positively and constantly by the hymns we sing. We may remember and be much helped by phrases within them, just as we recall words of the Bible, but that in itself is no sufficient justification of the use we make of them. Plainly, to sing a hymn because of a helpful line or verse is not the same thing as making the whole hymn an expression of heartfelt desire—and this the majority of our hymns to-day do not seem to be. They have become an inseparable accompaniment of corporate religious exercise, which is a very different matter. Until they are sung more thoughtfully, with more fitting regard paid to their content, it will not be easy to refute the impression that they occupy their prominent position in our services for reasons of convenience. Their use in breaking up and "spacing" devotional exercise is undoubted. But is not that far from their real purpose ?

There is one solution commonly advocated by those who realize the gravity of the problem—a return to sincerity. This, if narrowly interpreted, would mean, say others, the end of congregational singing. The real remedy is perhaps a different and wider sincerity than that usually understood. It is possible to sing a hymn sincerely and yet not agree with every detail in it ; one may even dissent from parts of it and yet be in accord with and enriched by its spirit. The essential thing is that it provoke the singer, so to speak, to some

positive attitude, that he be not content to fit the words to a favourite rhythm and produce merely a tuneful noise which is habitual rather than heartfelt. This view of the matter may be thought unusual and requires careful illustration.

Consider what one may call the life of a hymn. It starts with a spiritual experience. It is an attempt to clothe that experience in words and, if adopted for corporate worship, it must be because those words find an echo in those who sing. The hymn-writer's mood was expressed once and for all (probably accidentally) by Charles Wesley in the first two lines of a famous hymn :

My heart is full of Christ and longs
Its glorious matter to declare.

It is this transmission that is important ; not of the experience itself, but forming as radiant and vivid an echo of it as possible. It is the successful transmission that makes the great hymn. Popular taste may sometimes err, but it is a noteworthy fact (one of the hopeful signs, indeed, in the present decline) that the popular favourites are to a surprising extent among the greatest hymns. What makes their greatness ? Why is it practically impossible, even in this age, to sing certain hymns of Watts, the Wesleys, and those attributed to St. Bernard, without a thrill as from another world ? Surely not for any extraordinary skill of phrase or form that they contain, but because they are so coined as to transmit something of that reality caught in the experience of the man who wrote them. They employ symbols sometimes to extravagance, yet their final impression is the apprehension of the close and glorious reality that transcends all imagery.

Jesu, Thy boundless love to me
No thought can reach, no tongue declare . . .

Let us try to determine what takes place when we sing such lyrics as these. Their effect upon us is not that of a truth conveyed to the mind, nor of any logical content whatever, rather of a contact achieved (as by electricity) with some appreciative chord within us. It is this contact that gives many people a liking for sometimes inferior hymns, because of some verse or line that has seemed perfectly in tune with their own feeling and has vouchsafed them an intuitive grasp of a reality which they knew to exist but had never felt intimately. Here are two cases from experience. One known to me (a great reader of his hymn-book) would always during "Abide with me"¹ await with peculiar desire the verse ending "Come not to sojourn but abide with me". Another found strength in the Whittier verse :

I know not where His islands lift
Their fronded palms in air ;
I only know I cannot drift
Beyond His love and care.

¹ An illuminating example of the new content which may be read into such a familiar and still powerful hymn as this is the "revised version" which Prof. Mackintosh contributed to the July issue of this journal last year.

It is well to consider instances of this kind, since they bring us near to the secret of singing. Where this contact is (whether of sympathy or passion) there one may enter into a hymn and make it one's own; where no such contact occurs, singing is really repetition. It follows that to sing properly is a religious *exercise* in the full meaning of the word. It implies no adoption of another's expression, but reaction to it, taking up a personal position with regard to the text from which one sings.

A hymn, like everything else, is naturally worn by time. The more frequently it is sung, the less can it retain its spontaneity. The singer becomes accustomed to its outward dress and tends to sing the words without reacting to them. The philosophical basis of this deterioration has been worked out in Newman's *Grammar of Assent*, and his arguments are as applicable to hymns as to creeds.

When assents are exercised on notions, they tend to be mere assertions without any personal hold on them on the part of those who make them.

This could be substantiated by many a hymn that we have sung for so long that we have lost our hold upon its inner persuasion. "The solemn shadow of Thy cross is better than the sun" was probably for Whittier an assent; for us it must very often be an assertion, for it implies in those who utter it the changed heart, and that is nowadays no qualification for singing the hymn. To describe fitly such a state of things, we should have to call it formalism. To quote Newman again,

the practice of asserting simply on authority with the pretence and without the reality of assent, is what is meant by formalism.

It is little use to protest that public worship is not tainted by the disease; emptying and ineffective churches force the conclusion upon us. We have disregarded, or rather taken no pains to observe, George Herbert's principle that "above all the heart must bear the longest part".

It is only the greatest hymns that are able to resist constant use and still work their inspiration; in the majority the experience behind them is not strong enough to pierce the veil of habit in which perforce they are sung. Here we are approaching the real standard by which hymns should be judged, and consequently either continued or discarded. That standard is simply the degree to which they transmit a living experience. It is not one of theology, or of outworn expression, but of the difference between life and death.

The real problem, as stated at the outset, is one of an accumulated hymnody. We use hymns abundantly and as if they were all equally fit for use. If properly tested, it would appear that very many of them are to a modern congregation lifeless, they provoke no reaction, no spiritual reply, within those repeating them. May not the reason

for this be that the spiritual experience in which they were written is for corporate purposes exhausted and can no longer work through the same form of words? This may happen for several reasons. Their meaning may have been a challenge to the mind, which from long habit it refuses to accept, as in an example previously quoted. More commonly the symbol on which they are constructed loses touch with reality; this is indeed the explanation of the anodyne effect of many of to-day's hymns. An extreme case is afforded by such a verse as this, the close of a favourite hymn:

From the overshadowing
Of Thy gold and silver wing,
Shed on us who to Thee sing
Holy, heavenly love.

One would not like to affirm that Bishop Wordsworth was without a spiritual experience when he composed this hymn, but it is more than doubtful whether that experience can be still communicated by the six verses we so often sing. What is the reaction in the consciousness of any worshipper to the lines just quoted? Usually *none at all*, except perhaps a vague feeling of some precious yet undefined bestowal; and that is by now an effect of the tune rather than of the hymn. This verse demands a most intricate transposition, double in character: behind the symbol must be discerned the meaning, and further the application to our need. This is done, maybe, by the minister in his study, reading the hymn through slowly, just as it must have been by those who first sang it, but it is more or less impossible to the congregation confronted with it and with others like it at frequent intervals. There are, indeed, many such hymns in common use and they injure one another. The habit of singing them makes it impossible to interpret the symbolism in other hymns of more enduring inspiration and which one would not like to see neglected. Here is an example from one of the battle hymns of German Protestantism:

See round Thine ark the hungry billows curling,
See how Thy foes their banners are unfurling . . .

these and the other splendid lines of the hymn cannot be rightly interpreted with frequent singing, because there is no time to catch the reality; the hymn becomes enslaved by those picturesque words which were once its ornament. If Löwenstern's hymn came from a truly spiritual experience, so also surely did that of Thomas Binney; the picture of the soul in God's sight which makes up His "Eternal Light . . ." has endeared the hymn to very many, but it cannot be sung by many a modern congregation. Any hymn that leaves its symbolism to be thought out and interpreted is doomed to be eventually meaningless, because the speed at which we sing does not allow of reflection. Here again only the greatest escape from the

corrosion of habit. Consider the imagery of "Love Divine, all loves excelling". In three long verses it is rich and varied, but never is it left without interpretation. Singing it frequently one might come to see in such lines as "Fix in us Thy humble dwelling, All thy faithful mercies crown" nothing but a picture, unrelated to any truth personally felt. But it would be a long time before one could pass without any appreciation of its inward sense the transparent end of the verse: "Visit us with Thy salvation, Enter every trembling heart".

These considerations surely point to the need for a new approach to the problem of church worship. Let those who dissent from this view take their hymn-books and go through several well-known verses, trying to recall the impression which they leave when sung; it will be found to differ very materially from that gained by reading or meditating the same verses. This difference is at the root of the question here discussed. We refuse to recognize that we are making too heavy demands upon the religious poetry in our service books. We should not think of approaching any other poetry or philosophy with such unthinking frequency or of expecting from it such immediate results. There is too often but one result, and that is not negative but harmful. It is vain to hope, as the usual arrangement of our services encourages us to do, that much and rapid singing may do some good and certainly no harm. The moment we sing without realizing, or allowing ourselves to realize fully, the emotion we claim to express, we do grave injury not only to our hymns but to our religious life as a whole. The danger to hymns indeed is equally a danger to all other elements of our public worship. The sincerity we need in song is wanting also in the reception of the Scripture lesson and of the sermon. How is it possible to make of these items a living exercise, producing signs of interest and endeavour in the lives of those who take part in them, instead of a ritual inflicted upon a solid and respectably lifeless assembly of listeners? It is sometimes said that more people are damned by going to church than by staying away; the sting will only leave such criticism when we resolve to have done with pious complacency and spare no effort to ensure that all forms of our worship have a real effect upon us, that they obtain our co-operation rather than our acquiescence.

It is the urgency of this change that has prompted the foregoing considerations; again one should emphasize that they by no means deny the possibility and even the actual existence of living and vibrant services of true praise in our churches; any wireless listener who is not even a church-goer could attest such. But they do urge that more care be taken to preserve a supreme means of grace. That care can only be the result of humble and perhaps distasteful examination on the part of those who choose and of those who sing hymns. We must in particular be determined not to sing thoughtlessly, to

avoid asserting in symbols spiritual realities to which we do not intimately assent. This will mean less singing and more meditation, exhortation, and real preparation for what we sing. It may mean in many cases the dissociation of singing from elaborate musical accompaniment, the stern banishment of favourites that can no longer be sung as living experiences. It will mean *anything* that will at all costs give us the essential active spirit of praise, even though we sacrifice the tastes of habit, tradition, and personal security either in music or in words.

At a certain Good Friday service in a northern city last year there were less than twenty people; there was neither music nor harmony in the singing, yet the essential experience was present, working through such words as these:

Just and holy is Thy name,
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace.

It is this sort of experience that we must strengthen and multiply, and we cannot decide too soon, for in religion we are always at the parting of the ways. Let us by all means compile new hymn-books and keep to our present form of service, if our worship be more than in words and forms. But let us above all have the courage to amputate unreality and profess for Christ only those things in which we make very sure that our life and practice bear out our speech.

W. G. MOORE.

THE QUINTESSENCE OF DUST.

BEAUTIFUL to me now is the ancient story which comes to us through the Hebrews from the dawn time of literature of dust moulded into man. I have, in other moods and at other times, attempted to get beyond and beneath that fact. To-day, however, my intention is other than this. I would rest awhile on things as they seem. I would speak a good word for dust, though housewives and hygienic experts rise like a cloud in hasty protest. I, too, know something of the harm that dust can do. In my time I have done my share in the transposing of dust. Whenever I take a book from my shelves which has lain a long time there I, with a gust of breath, blow the accumulated dust to other parts. Occasionally my wife will draw my attention to some device invented in the interest of a dustless home. As a lad I lived in a city where they talked much and did little toward making it a smokeless city. I would have homes dustless, and, in reason, cities smokeless, provided the dust-removing reformers would allow me a few cases wherein dust could have a rightful place.

For a dustless universe would but be a desert of another kind. A dust-filled universe is to be abhorred; so also is a dustless universe. I am not in favour of a dustless universe. In saying that I am reminded of a semi-centennial which in 1930 passed all unobserved. Allow me to quote from the *Encyclopedia Britannica*:

It was not until 1880 that atmospheric dust came under scientific investigation, when it soon became evident that it played a most important part in nature, and that instead of being a nuisance to be got rid of, it added much to the comforts and pleasures of life.

What we need, therefore, it seems to me, is a better knowledge of dust distribution rather than a keener zest for dust elimination. Someday, I suppose, when the railway system whose lines pass through our city has electrified its engines, we shall have no more smoke from them. But that day is not yet. When it comes, then, for one man I know, the sunsets as seen from our city Main Street will be different. I have seen many a sunset brought to a new beauty because from the roundhouse in the Western part of our city there was a diaphanous veil of smoke ascending. But I suppose that no one there ever thought of the value of the proper distribution of smoke at the hour of dusk in the interest of better and more beautiful sunsets. I remember that it was because there was dust in the air that a Kansas poet gave us one of our best poems. If I quote but two lines you will be reminded of the rest:

A haze on the far horizon,
An infinite tender sky.

Dust is the common denominator of the universe. It is the democratic principle in nature.

Sceptre and crown
Must tumble down,
And, in the dust, be equal made
With the poor crooked scythe and spade.

Dust is history become anonymous. But someone has said that the finest poetry written is usually ascribed to that strange person called "Anon". Perhaps at last the finest history will be found there in the anonymous dust of the universe. What is it that gives the elemental quality of genius to the works of Thoreau and Gilbert White but this intimacy of theirs with the dust? We have a quotation from White all ready, but first let us hear a word from that lover of bibliophilic dust, Charles Lamb. He is moving round about "old Oxenford" in the time of the summer vacation. Among its ancient books he is moved to apostrophize Antiquity:

Antiquity, thou wondrous charm, what art thou? that being nothing, art everything When thou wert, thou wert not antiquity—then thou wert nothing, but hadst a remoter antiquity, as thou calledst it, to look back to with blind veneration.

He who would follow the dust to its primal abode will find himself treading strange paths around the environs of his own home. Duffus hints of this in his recent book, *The Sante Fé Trail*, where he tells of the fact that we moderns in our road markings are but giving modern names to ancient things. Gilbert White saw this also in his parish at Selborne. Take a comment like this: "The cartway of the village divides, in a remarkable way, two very incongruous soils". Evidently, for those who care to investigate, there is ground here for understanding of the politics of nature. Then, for further thought, there is this observation: "The soils of this district are about as diversified as the views and the aspects"; a comment which leads one to think that nature itself is a sort of individualist. In a way that perhaps Lamb never knew White had sounded the depths of Lamb's observation when he says:

What a place to be in is an old library . . . I do not want to handle, to profane the leaves . . . I seem to inhale learning walking amid their foliage.

But White loved a library of another kind; the Bodleian library of nature!

Here is a road I am coming to appreciate. Often have I been chided for getting my feet in the dust. I would that more had encouraged me to get my eyes on it. There are times when, with Masefield and all the tribe of sea-lovers, my desire is for "a road without earth's dust"; but there are other days when I prefer the estimable company of *The Roadmender*. Michael Fairless speaks

for him : "To-day I have lived in a whirl of dust". It was not pleasant, as she herself says ; but her soliloquy about it is profound. But "the roadmender", *alias* Michael Fairless, saw dust in its right perspective one day when the white-clad driver of the flour-wagon went by to market.

As he mounts the rise he calls back a warning of coming rain. I am already white with dust as he with flour, sacramental dust, the outward and visible sign of the stir and beat of the heart of labouring life.

Like all who live on the wind-blown prairie there have been days when I have said that we had enough dust and to spare. But now that I am coming to a better understanding of it I find in myself a greater leniency. For the chemist a grain of dust has become a microcosm. Historians have not yet come to understand this powder at its best. Dust is the accumulated attrition of nature's epochs; the debris of worlds unmade; the remainder of yesterday's milleniums. Perhaps Carl Sandburg understood what he was talking about when he said that "the past is a bucket of ashes". There is more to a bucket of ashes than some people comprehend. I have made a pathway through the garden with the ashes from our furnace. The dust of to-day is the highway of to-morrow. And Carl Sandburg says that "the past is a bucket of ashes". But did he see as far as Shirley did, whose conclusion I change by one word to make it emphatic against the assertion of Sandburg?

Only the actions of the just
Smell sweet and blossom in that dust.

I am not well versed in every particular in American history, and will not attempt to affirm all that the poet, Edgar Lee Masters, says of one whose form is drifted dust.

Out of me unworthy and unknown
The vibrations of deathless music;
"With malice toward none, with charity for all".
Out of me the forgiveness of millions toward millions,
And the beneficent face of a nation
Shining with justice and truth.
I am Anne Rutledge who sleep beneath these weeds,
Beloved in life of Abraham Lincoln,
Wedded to him, not through union,
But through separation.
Bloom forever, O Republic,
From the dust of my bosom !

Dust ! "A bucket of ashes" ! Say not that unless you mean that in those ashes are the potencies of a better to-morrow. Was not this the truth which the ancient Egyptians found in the dust long long ago ? Dust is the wardrobe of Phoenix. In his way "H.D." has caught the inner meaning of this when he speaks of a pear tree as

Silver dust
lifted from the earth,
higher than my arms can reach,
You have mounted.

Some-day, I know not when, I hope to stand with the "great androsphinx", which

the Egyptians, in their wisdom, set in the desert . . . image of mystery and silence, staring from under level brows across the arid sands of the sea-way.

Then, indulging the habit recommended by W. H. Davies, I will "stand and stare" at those long reaches of accumulated dust which men call the desert. I know that the words of Lamb will then be true for me out there as they were for him in "old Oxenford": "I seem to inhale learning walking amid their foliage". There is significant meaning in dust. Perhaps Dhan Gopal Mukerji speaks the illuminating word here when he tells us concerning "the cow-dust hour" in India, so-called because the feet of the homeward going cattle bring the dust up in the air. "The cow-dust, we say, is the cry of life to God, 'How long, O Lord, how long?'" "

FRED SMITH.

ALFRED WILLIAMS: AN APPRECIATION.

[*Songs in Wiltshire.* 1909.
Poems in Wiltshire. 1911.
Nature and Other Poems. 1912.
A Wiltshire Village. 1912.
Villages of the White Horse. 1913.
Cor Cordium. 1913.
Life in a Railway Factory. 1915.
War Sonnets and Songs. 1916.
Round about the Upper Thames. 1922.
Folk-songs of the Upper Thames. 1923.]

WHEN the verse of the Hammerman was first being published the applause it evoked reflected the novelty and audacity of the attempt rather than any real appreciation of the work itself. That is to say, the odds had been so palpably against him that any measure of success partook of the marvellous. The reputation of knowing Greek and Latin cast around him a glamour such as might have attended some traveller from the moon. Eager for copy, newspaper reporters set out for Swindon to waylay the hero as he issued begrimed from the sheds. They, thinking doubtless to aid him, were apt to take a fancy to some particularly crude product of his untutored genius, presently to wing it with eulogies to readers, many of whom were already disposed to be critical. Thus Williams, "splendidly afflicted with the eternal topic of the Muse," to quote the almost Dickensian phrase of one enthusiast, was shown to have hazarded this as a sample of poetic diction :

Our Nature Mother formed the rose,
Arising from a dream she thought her;
But more than perfect beauty glows
In lovely Kate, the keeper's daughter.

Even so, there were those who saw real promise of a valuable addition to the literature of his country in the poet's passionate striving after the beauty that eluded him in the stress of his daily toil. Events were to justify them. And purely literary considerations apart, Williams had shewn greatness. Very few who walk magnificently the broad paths of life would care to undergo the closer scrutiny which poverty involves. The workman's sphere, limited though it be, would baffle the merely talented person. Working men are highly suspicious of fine parts. Well have they learned to associate a claim to superior knowledge with a disinclination towards manual labour. Let a workman seem to withhold the work of his hands, and he will soon be made aware of the contempt of his fellows; he will sense accusation and feel himself a renegade. Has not Williams himself echoed the very voice of John Ball?—

If every wight turns gentleman and clerk
Pray! where's the substitute for honest work?

And again :

First 'twas the earth we tilled, now 'tis the mind.

Yet strange to relate, Williams roused neither suspicion nor antagonism in the minds of his mates when his course seemed calculated to excite both. Persecution he did not wholly escape, but it was the foreman, he wrote,

who wickedly assailed and humiliated me, who obliterated my beautiful Greek and Latin words, and periodically smeared my furnace and tool chests with grease and tar, using the pretext that he had instructions from the manager of the department to do so.

If Williams, "a man of abnormal susceptibilities", as a railway apologist remarked, had been utterly out of his element at the forge, the fact would have satisfied the conventional requirements of the situation and his overseer would have been more or less vindicated. But we should have been left to explain the warm regard the rank-and-file held for their ineffective workmate. Happily there is no controverting the actual facts. Williams left the farm for the factory at the age of fourteen; at seventeen he was made chargeman over three steam-hammers and six men; for the following twenty years he was head drop-stamper, and he held every record on the ground for speed stamping in heavy or light materials, for producing bright and clean work, and for the greatest length of life of the dies used in the steam-hammer. Moreover, all the leisure that nights of five or six hours' sleep and days of twelve hours' toil in the factory would permit he devoted to his studies. The strain must have proved excessive and have led to moments of dejection and perhaps of doubt. Notwithstanding, where in his writing do we find acceptance of failure? Whatever questionings came to him, the vital spirit remained, warring with the elements of discord :

I will prove to them all, and pour out the fire of my contradiction.

Squaring up to a difficulty and presenting a sober estimate of it was characteristic of the man. There is in *A Wiltshire Village* a passage which serves as an excellent sidelight upon his attitude towards the more threatening aspects of life.

As to the no thoroughfare, that depends . . . Freedom walks early ; liberty is a child of the morning. There are many strongholds and fastnesses you may enter if you stir soon enough.

It is as though he had gravely weighed Sir Arthur Quiller-Couch's dictum that "actually a poor child in England has little more hope than had the son of an Athenian slave to be emancipated into the intellectual freedom of which great writings are born"; having pondered it, had slowly allowed that it was just ; and then, the while his gaze dwelt full upon his interlocutor, had murmured that line from *Songs in Wiltshire* :

All riches wait at my command.

To this son of a poor carpenter, indeed, one thing had always seemed possible of accomplishment—the unburdening of his soul in the manner and in the company of the great intelligences of the universe. He would somehow contrive to express himself.

I will live in the world of my thought, in the palace of my imagination;
I will sing my song triumphantly, whether the world heed it or not,
there is duty in it.

Whence came the impelling sense of a destiny to be achieved, a duty to be performed? How often had he brooded over the hard conditions of his lot before they held for him the force of inspiration? It were futile to inquire. His earlier poems bear many evidences of his struggle to attain, not merely style, but the elements of literary technique. And he was keenly aware, even at maturity, of other limitations:

I have heard richer sounds, I have looked in pools deeper with thought.
As a little child gathers his lap-ful of wild flowers by the waters,
So gathered I this posy of poor thought.

Yet a wise man is never ashamed of the tokens of his early reachings towards knowledge and experience. Often the studied decorum of the polite society into which he later falls, and the assurance with which he meets the morrow, for all their conventional worth, are less than the dried fruits of that first blossoming. Williams was an innately lovable being and we shall not be content to ignore his almost schoolboy faults and blunders lest we should miss the charm and simplicity which persisted throughout the rough-and-tumble. There is another rather important reason, too. In his early efforts are many passages only too familiar to the ear.

Our pains are pleasures understood
And greatest evil grows to greatest good

is Pope, for example. Another line spells plain Wotton:

And having nothing yet have all.

It is fairly certain that *Il Penseroso* contributed its quota to the collection. And in the poem, *On the Downs*, these lines appear:

Death is a sleep, a rising, setting,
A remembering and forgetting.

Other examples might of course be given. But we need to be saved from crying shame upon our schoolboy. For is not plagiarism above all else a subtle crime? Evidently Williams had read the poets whose praises all men sing but, without assimilating them, had set impatiently about business of his own. The majority of critics, having little business of their own to perform, are not to be suspected of failing to identify stock quotations. On the other hand, it is obvious that Williams really prided himself upon the authorship of some of them in those days. With so much granted, however, the schoolboy may be dismissed. Matthew Arnold once told Americans

that he insisted on "always trying Emerson's work by the highest standards". We intend so to treat that of Alfred Williams.

It was doubtless easy twenty years ago to dismiss lightly such verse as the overwrought "Ode on the King of Portugal". More than the assassination of a minor potentate, we may agree, is required to warrant the lurid vision :

The pillars of the earth do fall apace,
The rounding frame is rotten to the base,
Ruin's the only anchor of the race.

However, supposing Coleridge had left to others the task of appraising Wordsworth, the failings of the master would not have escaped comment. Critics would have pointed out pungently enough, if without the spice of humour, that an idle band of gipsies had been reproved "in a series of lines, the diction and imagery of which would have been rather above, than below the mark, had they been applied to the immense empire of China, improgressive for thirty centuries". That Wordsworth, with his range of intellect and adequate culture, could lapse into sheer bathos, is surely neither more nor less remarkable than that a poor, self-educated railwayman should have penned an effective narrative poem in the first person, only to stumble at the would-be climax of the whole :

Dying, I rolled upon the ground.

Miracles, we may observe, are often limited, or shaped, by the natural laws they seem momentarily to supersede. Those who are most disposed, therefore, to grant the phenomenal quality of *Songs in Wiltshire* may yet wonder whether the published works of any other poet of accepted power would reveal within their whole extent a tithe of the flagrant solecisms that book contained. Moreover, so dreadfully did Williams agonize after metrical form and diction that in pieces like "The Blackbird's Canticle", a poem full of a kind of specious splendour, the quiet places of the countryside are changed utterly from the healing haunts,

the silent recesses

Where thought like a trembling infant its secret confesses.

Rather do they discover a jarring individualism wherein each living thing waxes clamorous for recognition. Wiltshire, however, was soon to hear the rich authentic song. How the truth thrilled when it had captured the poet !

for I learned of the wind and the sun,

That the hills, and the woods, and the skies, and my soul will be one.

Ill-advised metaphors and hollow similes, mingled with so much that was borrowed, could not, we affirm, obscure the fresh springs of poesy that were present. The lift and delicacy of Clare are suggested by this sprightly verse :

What's amiss?
 That the darling dale and down,
 And the quiet hill and town,
 Wear the shadow of a frown
 Such as this?

Gladly the reader passes from the elaborate ornamentation that reflects

the silver-wrinkled
 And dream-inspiring pale-orbed visionary,
 to the luminous wisdom in whose depths there hangs
 that old lamp of the moon, golden and late in harvest.

Or he dwells lovingly upon other lines, for the sake perhaps of the sweet domesticities they bring so near, but surely sometimes for their melody :

No evening twilight loitered on the wall.

At last, with positive wonderment, he may stumble upon the lyric, "If Love Came Unbidden". The spontaneity of the rhythm, the appropriateness of almost every word, emphasize the native impulse, the originality of the conception. There is, fortunately, this lighter vein in Williams, but calamities pressing in upon him hardly left him the heart for such care-free imaginings. He ever had a warm regard for his friends and his tender fancy would often find an outlet in memorial verses. The fact suggests an approach to the inner core of his message by way of Richard Jefferies, that other Wiltshire "Earth-Lover". Although Jefferies belonged to another generation, the affinity between them is so close that they might be deemed twin-spirits of the neighbourhood. Both were fettered by circumstances. Curiously enough, the less practical of the two, the dreamer who seemed to hanker after a world which could bear no relation at all to the actual, wrote with keen irony when he chose to depict the activities of his fellows. But Williams, whose tender regard for the young, the aged, and the unfortunate, no personal sorrow could diminish, was of a more dour temperament. He took life with a seriousness that left no room for banter. Both, we believe, were highly sensitive, and must be placed in the category of those who never quite belong to ordinary human existence, and are hurt by the contact. Much of Williams's work, the bitter passages especially, becomes intelligible when it is remembered that, pained and wounded as he might feel, and indeed often was, to conceal his chagrin at all cost became almost an obsession. Nothing more nearly touched his personal honour than the duty of maintaining strict independence of soul. To him shame alone could dictate subjection, and so he, who had pity for the weakness of others, was merciless in the discipline of self. Obviously, however, there is a limit to self-endurance. The hours are long, unbearably long, when relief tarries. An outlet must be found.

Whatever the day brings forth I am fully indifferent to it,

he cried, but pure stoicism was not the whole secret of the assured note. Let us then return to the lines on Richard Jefferies to which we were referring. They recall Millevoye's

Un vent funeste m'a touché
Et mon hiver s'est approché.

But the crucial point is this. The naturalist was facing the ultimate earthly blow,

And yet he loved not less the sky
But saw and worshipped Nature more.

Williams's emotional outlet lay in the same direction. If only he were not too weary for the climb up the long sloping hill at the close of his labour, the dreariest day brought its own consolation. He was hardly alone in his consciousness of nature's power to soothe. Yet not all her moods are alike, and the white pathway that runs from below the stern rampart of Liddington to the Hill of White Horse, and so on to the far-famed Blowing Stone, has often whistled with her bitter arrows. Williams knew where the storms beat heaviest. When the air was cold and the downs lay bare and cheerless to the sight he understood every phase of their grey solitariness. Nor could the marvellous richness of a summer's day touch East or West, the dreaming cornfield or the distant vale, with light to startle his quiet, meditative gaze. Subservient night and day to his behest, Nature laid out for him her Book of Hours. Others, again, have felt how intimate is the tie that binds man to her sweet influences. Yes, but rarely is the embrace so passionately fond as that which lifted Alfred Williams into the seventh heaven. To feel the cool rain upon the cheek is good at all times, but to him it was so intensely personal an experience that a friendly handshake had not been charged with encouragement more profound:

And now I know, what long I felt,
With pain so sweet and wild,
That nature holds me in her thought
And claims me for her child.

An agnostic has written, "It is best to believe that earth knows, to keep near her, even in our utmost aspirations". A philosophy such as this needed but the warmth of our poet's enthusiasm to kindle a genuine religious impulse. To him earth spake "the language of Nature and of God". His spiritual exaltation—he spoke once of being at perfect rapture with himself—was not the mark of an irrational religion any more than was the confession of his affection for simple and elemental things the preference of an ignorant person for rude primitive modes of life. For the point to be emphasized here is the balance which Williams scrupulously maintained between the emotional stresses, the more sceptical leanings of the mind, and those intuitive faculties which defy analysis. Meredith sometimes suffers by contrast.

Into the heart that gave the rose
Shall I with shuddering fall?

loses all its stage-thunder and effectiveness before the blunt realism that declares, however undramatically,

I have power over myself and over death, I do not intend perishing,
Yet when I choose to put off my body, I shall very nearly deceive myself,
I shall almost think myself overtaken with dissolution
And strive in temporal weakness to baffle my own loving purpose.

Far removed indeed was this from the placid faith that W. H. Hudson found in the hearts of the solitary men who fed their flocks on the downs. "Trusting in fate, and yet with a heart full of contention", was Williams's own description of his condition. But that civilization which, as Hudson felt, was spreading like a contagion and destroying the old-time sense of security, left the poet wholly unspoiled. He remained tenacious of faith as one who loved and never could forget the soil from which he sprang. How deep was his knowledge of that soil, of its traditions, and of all that lived upon it, is the burden of books so delightfully written that they wield in full the fascination which belongs to the best studies of country life. One part of Williams's mission, for he wrote with a purpose, was to revise the townsman's estimate of his rustic acquaintance. Instead of indulging the former's complacent feeling of superiority, Williams set out to arouse within him the wholesome but decidedly unpleasant suspicion that a countryman did not always think approvingly of town privileges and enlightenment. And lest he should be tempted to attribute this despising of a conventional boon to ignorance, the townsman, so eager always to parade his advantages, was shewn how utterly he must fail to measure the quiet folk whose wont it is to conceal their choicest qualities and possessions from the unworthy and intrusive gaze of the world. Early in his Preface to *Folk-songs of the Upper Thames*, a polished and scholarly treatment of the subject, Williams states that a countryman never sings to a stranger; yet it was the poet's privilege to enjoy the irresistible pathos and mirth of garnered songs. When he commends the wonderful taste of rustic folk, the compliment is called forth by recollections of a thousand out-of-the-way places where beautiful old-fashioned china ware, coloured prints, and relics of every conceivable kind add to the bright comeliness of the interiors. These escape the uninitiated, but Williams observed and noted all. He mentions as a singular fact that a great many labourers on the downs, and especially carters, have a shrill piping tone of voice quite peculiar to them, which is not to be met with anywhere in the valley. There was always precision about his records. An approximation to the truth amounted, in his opinion, merely to deception. The inaccuracies in dialect-writing as generally practised disturbed him. "You may deceive the eye but not the ear", he said warningly;

and a letter written as early as 1912 provides an interesting commentary upon the statement, for there he asserts, concerning his own productions in the *genre*, "I have put in only what I have heard". The man who was able to call attention to the difference in dialect between Banbury and the White Horse had made it his business to master the dialect of a whole district. Archæologists were quick to appreciate the debt which they owed to him, and generous encouragement was forthcoming from them. Books in dialect will never be widely read. It is enough for the average man that they exist. Yet, whilst experts are alone competent to judge of their worth, he whose shelves do not give pride of place to at least one such volume is a cosmopolitan confessed. For him there is no annual banquet spread. Williams was a thorough Wiltshireman, so upon one occasion at least he went up to the feast. He was the guest of the evening. Alas! his speech was above the heads of his hearers, but the loud check-patterned suit that he wore will, we are assured by one member of that company, be ever remembered. A delightful story this:

The honest man, though e'er sae poor,
Is king o' men for a' that!

To suggest that Williams stands in relation to the downlands he loved as does Hardy to the Wessex of the novels is, perhaps, to exaggerate his claims. The universality of Hardy is too overpowering. Yet Williams's devotion was to a people as well as to a neighbourhood. What he lacked sometimes of finer perception was more than atoned for by the intensity of his admiration for the sturdy types of countrymen he met. In a fast changing world there is always a danger of losing touch with the immediate past. Superstition tends to linger and tradition to usurp the function of written annals. After all, it must be the cumulative evidence of the obscure men and women who live therein that gives colour to the records of any age. And, as we have seen, the Wiltshire countryside anyhow would not have seemed vocal to your mere historian. A rich store of personal reminiscences lay hidden away in the minds of the older inhabitants. Williams went quietly through the years with patient understanding of his task. Enshrined in the books that are now the permanent memorial both of the man and of his Wiltshire contemporaries, is information that else had escaped men's knowledge. No attempt to depict English social life of the period will be complete that leaves the narrative of Williams outside its survey. On a very sure basis, therefore, stands this Hammerman's repute. His work as a translator in Greek, Sanskrit, and the like, must be left for others to appraise. Possibly his views upon the social problems of his day may be thought interesting as coming from him, and unimportant otherwise—his pronounced antagonism towards the "modern trend" in education, religious observances, and so forth, for example; or

the impatience that would "sweep it all away at a stroke" and "teach a more simple and sincere manner of life, dress, and amusement": although the following from *A Wiltshire Village* shows that he could make a shrewd enough comment, and one with a sufficiently wide application:

It is surprising what dilapidation exists throughout agricultural England at the present time . . . everything is left for nature to perform single-handed . . . she needs to be assisted with the tools and means . . . she asks for and requires no other remuneration.

Writings apart, the secret of Williams's power over his fellows lay not in his opinions (they might have led to differences) but in the goodness of his heart. And his books, be it the narrative of *Life in a Railway Factory* or a simple tale like that of old Mark Titcombe, impress the reader with the conviction that the author really cares. Williams enters so truly into the lives he describes that the rather surprising statement, "Other people's misfortunes generally strike us more forcibly than our own", falls naturally from him. Of children he wrote, "I love to see them and to be near them". It was no narrowing of the genial flow of his affections that tempted him to add by way of afterthought when "the case of the very poorest of the farm children" rose up before him, "I think, in my heart of hearts, that I care for them most of all". Thus may we understand why an old housekeeper at a place he was wont to visit, a kind soul who glowed at the remembrance of his former commendations of her table delicacies, when he died bought a collection of his works. Doubtless she lovingly dusted and never studied them. She found her consolation in the deed, not recking of the word. Yet many of earth's famed ones have passed out unworthy of so great tribute as that. And her instinct was unerring.

A. E. HARPER.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE OBSOLETENESS OF OUR MINISTERIAL TRAINING.

ABOUT 1,200 words you say, Mr. Editor, in which to set out the attack you heard me make on our present system of Ministerial Training! Well, if you say so . . . Your readers must, however, excuse it if the work of demolition is somewhat crude and the suggested reconstruction somewhat sketchy.

The views put forward here are based primarily on my own recollection of the endeavours made in my own College to train me for the ministry; but I have since made many opportunities of comparing notes with others trained in other Colleges. I think, therefore, I speak for a large number of men against a large number of theological courses, but I mention no names.

I suggest that we are at a point where for various reasons it is desirable to make a root and branch onslaught on the whole structure of Ministerial Training. Little niggling alterations here and there, whittling down the time given to one subject, or squeezing in a scanty course on another, will not meet the case. A good many attempts have been made to improve matters by slight readjustments, but I think they have availed very little. It is the whole system that must be called in question. Its architectural plan is in my view conceived on absolutely wrong lines. When I say that, I imply no condemnation of its soundness for a previous period: I only challenge its relevance to our own times and needs.

The old curriculum rested—so I think—upon pre-suppositions which were once true but are true no longer. It pre-supposed that our congregations lived within a traditional system of Christian ideas and practices, for which they believed they had unimpeachable authority in the Christian Scriptures and in the body of orthodox

Christian doctrine. The Christian doctrine might need titivating in fresh phrasing, from time to time, and the Scriptures might be open to question on minor points, but the main body of ideas so contained was supremely important and substantially authoritative. Hence the main object of Ministerial Training was to make men able exponents of these two bodies of truth.

Now those circumstances have entirely passed away. Only a very small minority in our churches have any such view either of the Christian Scriptures or of the body of Christian doctrine. They recognize a commanding authority centred in the Person of Christ and a general radiance of light and inspiration coming from the Scriptures, especially from the *New Testament*. They feel bound to believe that the doctrinal formulæ about which their forefathers cared so much must have had something in them, but they are not prepared to derive their ideals of life from minute examinations of the Scriptures, nor can they by any possible feat of mind manage to range their real thoughts about God and life upon the framework of the traditional Christian theology.

The older theology still has its value for the scholarly who can interpret it rightly and for the illiterate for whom it is simply a mysterious symbol. But for the generality it has no large and regular value, and ought, for the moment, to be thrust well into the background whilst we endeavour to sketch the broad outlines of a Christian philosophy of life in other terms. And if that is true for those within our churches, how much more true is it for the far larger numbers who are outside! The less tied we are to the older formulations, and the less we hear about them in our own Ministerial Training, the more successful we shall be in our ministry to the outsider to-day—provided, of course, that the core of our thinking is finely true to the massive meaning of the traditional Christian theology.

From the point of view of present needs, the older discipline fails primarily because it has been too much concerned with words and ideas in abstraction from life. Much theological discourse, for example, is not really concerned with the practical meaning of large concepts, but rather with the logical coherence and historical evolution of highly specialized theological phrases. Hence the training of the ministry has been far too remote from the practical needs of pastoral work. The models portrayed in Scripture are too far removed in time and circumstance from the persons amongst whom a man's ministry is to be cast. The ideas expounded in Christian doctrine have had too little relation to the psychological, social, and political framework in which life has to be lived.

So long as our hearers lived in a world in which Christian standards and values were in general taken for granted, and put into

practice, this abstract and symbolic method of presentation was well enough. But every practice and every formula are called in question to-day, whilst our age has suddenly discovered that in the ever more important social and political spheres of life there has been an age-long, but unconscious neglect, or even repudiation, of the Christian values, and that even in the sphere of personal life the content of the Christian salvation has not been rigorously defined. What we now need in our classrooms is a scientific attempt to survey the content of the Christian salvation, and the way to attain to it, so far as this has been yet understood, on both its personal and social sides, together with a speculative attempt to trace out the possible application of Christianity in untried directions. This would be in line with the changed emphasis of modern educational thought and practice which find the ultimate meaning of any idea in the attitude to life which it induces, and strive to engage the whole personality of the student in exploring the meaning of ideas concretely and as far as possible experimentally.

I venture, therefore, to say that the chief value of recent Ministerial Training has not been in any body of thought that it has handed on for transmission by the minister to his people, and still less in any personal discipline of inner or outer conduct that he has undergone as a means to his own spiritual vitality and so ultimately a means to theirs. It has lain rather in the incidental preparation of spirit and mind which naturally comes from men living together in friendship for the purpose of equipping themselves for their high ministry. Its value has been more that of a great symbol than that of a practical reality; and men have gone out with the peculiar disadvantage of having been thought to be trained for their ministry without having really been trained for it at all.

My own training gave me a useful historical background for Bible study, some ideas about Greek and Hebrew syntax and grammar, of real value in interpreting the Scripture text, a sense of affection for the Church and reverence for its saints and heroes, a certain facility in using philosophical ideas, and an extra alphabet (useful in arranging documents); it gave me no practical grip upon the points where Christian ideals ought really to be drawn up in battle array against those alien or inferior ideas which control the social practice and opinion of contemporary life.

I fear I have a little exceeded my 1,200 words, and have not yet said to what reconstruction the criticism points. Tentatively (if your editorial judgment will allow me another 1,200 words) I would set out the subjects for a more adequate curriculum under the following headings:

First, Christian History.

This would include the study of Scripture, but in the sweep of a wider study of the spiritual evolution of man. Christian history is here to be distinguished from Church history. The important subject is not the evolution of ecclesiastical forms either of thought or of life. These are no more and no less important than the political forms. The battles of theologians are as much aside from the main interests of history as the battles of generals. Within the framework of political and religious forms the development of personal character and social relationship has run its course. Religious ideas and practices play their part in this development. So, too, do social and political ideas and practices. Broadly speaking, religious ideas and practices have power and value just to the extent to which they are consonant with one another and with the accepted political ideas and practices of the time. Or, if the religious ideas and the social practices of any period clash, the religious ideas must be directly and specifically defined in opposition to them.

Second, Christian Psychology.

This would combine the study of Classical Modern and Biblical Psychology in a rigorous analysis conducted on strictly scientific lines but using the clues and guided by the interests that Christianity supplies. The course of study of Psychology recently conducted for ministers by Dr. England, as a University Extension Course, in London, offers the most complete illustration I know of what I mean¹. Its second year course, commencing next October, is to include, e.g., a study of the most recent researches of the Guild of Health into the conditions and results of Christian spiritual healing. Or again, the studies of Pastoral Psychology by J. A. Hadfield, and still more by W. F. Halliday, are in point. These studies have broken away from the bad fashion of dividing human personality into separate parts that marred the 19th century thought of psychologists and theologians alike. Perhaps Kunkel shows even deeper insight into the great wholeness of human personality and its inseparability from God or from life at large.

The treatment should, of course, go deeply into the region of Social Psychology as treated, for instance, by Adler and Trigant Burrow, whose work brings out the extent to which individual character is conditioned by the fundamental relation of the individual to the social groups of which he is a member. The whole philosophy of public worship rises out of such studies. Does not our public worship at present tend to be the worship of herds of individuals rather than of real societies, just as our aggregations in cities tend

¹ I hope this may be described in the *Congregational Quarterly* amongst "Recent Experiments."

to be more and more herds rather than real social groups—and all because we have not got a psychology that is at once scientific and “orthodox”?

Third, *Christian Sociology*.

This would comprise a definite critical analysis of all existing social institutions from a Christian standpoint, as well as an indication of the lines along which social development might hope to proceed with satisfaction to God and man. Of this we have but the feeblest and scantiest elements at present. Our churches are indeed aware vaguely that political nationalism is a dangerous rival to Christian universalism, but thought on this subject is so little articulated and developed that it exerts very little pressure upon personal opinions or public events. The Christian teachers of this generation were found sadly lacking in any large body of disciplined and relevant thought when we had hastily to improvise a Christian attitude to the challenging problem of war—whence comes the hesitation and confusion in the Church's witness of recent years. Or again, in the industrial sphere, my recent studies of the way in which our current social life is subordinated to monetary considerations of a purely arbitrary kind has convinced me that in accepting the yoke of an economic science, based upon false pre-suppositions, Christianity has capitulated to an utterly unethical, not to say unchristian view of the ultimate forces in human life. Christian teaching ought to have had a definite quarrel not alone with the ethics of the industrialism of the last century but also with its philosophy. (This I would gladly substantiate at length on another occasion).

Or to take an example from another quarter, Congregationalism has suffered itself to be identified in a vague and sentimental way with an individualistic tendency in social organization, and in particular with political Liberalism. There is real Christian insight in that association; but there are other Christian intuitions into the true nature of social life which should lead us to qualify our belief in such individualism. Our ministers, however, are not trained to discriminating thought on these subjects. Hence our impact upon social questions is feeble, ill-founded and ineffective. We must take our share with the various Schools of Anglo-Catholic and Roman Catholic writers who have recently been attacking sociological questions from the point of view of a positive Christian theology.

Fourth, *Theology Proper*.

Theology is no subject at all unless it be the crown of other studies. As the Principal of an Anglican College recently said, when theology abdicated from the position of the queen of sciences she had to invent a subject matter of her own, a proceeding which was bound to lead

to futility since theology has no meaning unless the terms it uses are gripping the whole subject matter of thought in other fields of learning. I would not be suspected of wishing to replace the fundamental study of theology by a mild collection of technical studies into the history of municipal government or the minutiae of political economy or the psychological variations in human beings of different ages. What we require rather is a firm hold on the essential relation between spirit and matter, between the individual and society, between the spirit and activities of God and man. F. W. Camfield recently¹ helped some of us to see that theology is not another name for philosophy in general, still less for a departmental philosophy of religion. It is the systematic explication of the whole revelation of life given in Jesus Christ and in the belief He induced in men that He was the very Word of God. But that revelation needs elaboration at different ages in different spheres of thought, and in our time especially in the spheres of psychology and sociology.

The formal elaboration of Christian doctrine was at one time needed in the sphere of abstract philosophy, and so we had the theology of the Greek Fathers. Granted more time, more space, and more ability, I might be able to characterize the special developments of theology called forth by the successive needs of the Roman and Teutonic types of mind and civilization. To-day the meaning of the Word made flesh needs explication primarily in relation to the welter of thought about human personality occasioned by the modern study of psychology and by the confusion of mind about all human relations in every sphere of life arising from four centuries of neglect of large tracts of these subjects by the Christian Ministry.

Hence the great need of our time is a theological mastery over the sciences of psychology and sociology and an application of the ultimate clues contained in Christian Theology to the ordering of those two refractory spheres of knowledge. It may be important to have in our theological Faculties men who know the whole field of theological thought, but the primary fields in which they should be able to teach, with complete freedom from the terminology of previous periods, are those of psychology and sociology. It is surely desirable to have on every theological staff some minds in regular creative co-operation with the experimental studies now being made in the sphere of Christian psychology by such bodies, for example, as the Guild of Health and with the explorations being made toward a Christian sociology by such bodies as the Christian Social Council.

Fifth, The Study of Scripture.

A place of honour remains for the textual study of Scripture and of the languages that make that study more vivid, and the special

¹ In a paper read at the Congregational Union Meetings, 12th May.

historic background which gives the Scriptures their content. These studies would doubtless run along familiar lines, but they would have an altogether new value if they were definitely subordinated to the major studies already described and definitely illustrative of their principles.

MALCOLM SPENCER.

OUR CHURCHES TO-DAY.

COMMISSIONED by the Lancashire Congregational Union from 1929 to 1931 I visited 91 churches in the North-Western Province. My business was to encourage and inspire, and to give such counsel on work and method as the visited church appeared to need.

The churches were in cities, large towns, Urban Districts, and on the country side. In seating capacity 28 hold from 700 to over 1,000 people, 28 from 500 to 700; 35 hold under 500. They can be taken as fairly representative of the churches of the Province.

The method was to hold a Conference on Saturday evening of deacons, teachers, choirs, and other responsible people. I took morning service on Sunday in two-thirds of the churches; visited all the School departments in the afternoon, spoke to the senior scholars at the close, and then had a heart-to-heart talk with the teachers; took the evening service, and in more than half the churches I had an after-meeting to which the whole congregation remained, at which concluding counsels were given. Once I heard a boy say: "Here's the Inspector", a case of mistaken identity.

3,369 leaders attended the Conferences, a revealing figure the purport of which space does not allow me to discuss. It was soon apparent that local problems dominated interest. After a few experimental Conferences the theme was "General Church Ideals", which enabled us to get everywhere from anywhere.

The first impression left by the Conferences, indelible and profoundly significant, is that in every church there is a group—varying in size—of people who know *why* the church is there and *what* its real business is in that district, who serve Jesus Christ with consistent devotion, often unto great sacrifice. Here we have a living part of the Catholic Church, the justification of our denominational hopes for the future.

I discovered in these Conferences that the common problems are: (1) diminishing Sunday morning congregations; (2) serious adolescent losses; (3) finance; (4) neglect of public worship by the majority of adult scholars; (5) numerical failure of Church Meetings.

Brigades and Scout movements for boys, Guides and other organizations for girls, have some hold, but lack of suitable leaders and deep-seated prejudice against what is mistakenly called

"Militarism" inhibit progress. The former, however, counts more than the latter. Here strong churches should help the weaker.

Whilst schemes of Junior Church membership are being slowly adopted it will be possible for many churches to weaken beyond recovery before Christ's commission concerning children is appreciated in its significance for the Church of to-day and to-morrow. Very few churches have a thorough-going scheme.

It should never be forgotten in assessing the Church's worth in and for this generation, that from Monday to Saturday churches are centres of activity of many kinds—social, literary, and spiritual. This fact was revealed in all parts of the Province. Whether the balance is well preserved is another question. It is still true, as Fairbairn said, that the churches "represent the mightiest mass of devoted service ever known in the history of the world".

Sunday Schools.

Lancashire has reason to be proud of its Sunday Schools, though they are not the large institutions of fifty years ago and less. On the whole buildings are far from ideal for the graded school, but good work is done in spite of structural disabilities.

The Province is rather difficult ground for modern Sunday School idealists. Some schools have four grades, others three, and many have two. In a number of cases the Young Men's Class is a separate institution, a sort of Brotherhood Meeting.

The encouraging features are: (1) On the whole Schools are numerically well-staffed. There are few complaints of shortage of teachers, though there is a dearth of preparation classes—not always the minister's fault. (2) In most schools there is a large Primary Department earnestly and skilfully worked. The secret of how to draw and keep little ones has been discovered. (3) Many Young Men's Classes are larger than they were a few years ago. Where there is popular leadership the prospects are most cheering. (4) The official side of school work is well maintained, speaking generally, by keen young people, though superintendents are mostly men—in a few cases, women—of experience. (5) Undoubtedly, our Sunday School workers are very happy and united, and, on the whole, earnest in their service. Here is the Church's hope.

The following figures represent 60 schools. Two had over 400 scholars; one over 350; 5 over 300; 6 over 250; 7 over 200; 17 over 150; the rest—mostly in rural or suburban areas—under 150.

If scholars of all ages attended public worship once every Sunday our services would be numerically prosperous, and there would be life, force, attraction not known to-day. That is the problem: not numbers, but how to win the scholars we have for Christ and the Church.

That problem must have immediate attention and must yield to a solution which will re-vitalize and re-build the denomination or doleful defeatists are likely to be justified.

Services.

On the whole congregations were punctual and reverent; larger in the evening than morning. The behaviour of children was commendably good, especially where sympathetic adults shared pews with them.

In no denomination, if we except Roman Catholics, are congregations as large as in pre-war years. A significant fact is that in 37 cases there were more people at school than at evening worship.

The average morning attendance was 103, including children; evening average 147, composed largely of people neither very old nor very young. In most cases adolescents were a very small proportion. Even a large senior school appears to make little difference to the evening congregation.

Here are some figures, evening only:—

4	congregations	had	300 and over.
2	„	„	250 to 300.
13	„	„	200 to 250.
18	„	„	150 to 200.
8	„	„	125 to 150.
22	„	„	100 to 125.

On these figures let me say: (1) It is no longer fair and just to measure a church by the people assembled at given times on Sunday mornings and evenings. That test is brought over from a time when there was no other test; but, as has been said already, the Church's ministry to-day is much more extensive and comprehensive than was the case fifty years ago. (2) Modern congregations are representative rather than complete. Behind any congregation, large or small, there is usually a large body of support varying in degrees of fidelity. This fact indicates that the Church's most fundamental problem here is not one of numbers—we have plenty of people who claim, on occasion, to be of us—but it is a problem of life, of how to restore people whose lamps are dim, and whose steps falter. Over and over again it was said to me that the real problem is not lack of people, but lack of people to whom worship is magnetic and dynamic.

When enthusiasm has paid its most glowing tribute to practical service during the week, and to our schools, it must be said that this neglect of public worship by professedly Christian people weakens the Church's influence and testimony. It is not possible to conceive a Church without worship, without fellowship, without desire for the word of God. Here is another difficulty which needs immediate united, concentrated, and continuous attention.

Some Suggestions.

I have avoided a discussion of causes because they are as well known to us as the arithmetic table. With the editor's permission I propose to throw out a few suggestions—not a complete list—as to method, it being assumed that we all know Whose we are and Whom we serve, and are deeply conscious of the spirit in which that service should be rendered.

(1) *Preaching.* I heard many preachers at morning worship during the last year of my engagement and, judged from the point of view of the average hearer—ministers ought not to expect exclusive sermons—every sermon was helpful, most of them very good indeed. It is simply not true to say that good preaching will fill any church. I heard excellent sermons preached to 50 or 60 adults.

But, I am bound to say, and it is said in sympathetic friendliness, that if one unaccustomed to our sermonic methods had come in, particularly in an industrial area, he would, probably, have been uninterested. Have congregations become religious coteries, as distinctive and separate in their way as literary groups? I fear the drift in that direction because it spells death. The ministry calls for great sacrifices and the sacrifice Christ may be asking of us is that we so speak—reputation unthought of—that the common people hear us gladly.

(2) *Deacons' Meetings.* The impression was given frequently that deacons' meetings are concerned with a church's so-called practical affairs, one result being that the principal work does not get the consideration it ought to have: that is the minister's province. When silence about spiritual things becomes a habit, or approaching that, in a deacons' meeting, largely because of the pressure of other business, a church is very unsatisfactorily served.

So I commend the appointment of a Pastoral Committee, as in the United Church of Canada, whose only function is to co-operate with the minister in the church's spiritual interests. Constant and systematic review of work in church and school from this, the supreme angle, should mean a stronger and an increasing church.

(3) *Morning Service.* The time has come for some churches to consider changes in the method of morning service. Here are illustrations. In one district an adult congregation cannot be assembled. Instead, there is a Young People's Service, with about 200 in attendance. Some parents come with their children. In another district some 200 children and adolescents are gathered every Sunday morning in the galleries. In this case prizes are given as at some Brotherhood meetings. What's good for the father is not denied the son. Again, one minister has so many children that he divides the sermon time equally between them and the adults.

Incidentally, it would be an excellent thing if members of morning congregations, forgetting their pews, and remembering the fellowship, established closer contacts with each other.

(4) *Personal Service.* There is ample room for the revival of personal service in unusual ways. Churches have become mechanical and spontaneous originality is almost unknown. The first General Booth used to go into the streets of Nottingham and bring men into vacant pews. One heard little of such zeal. Let willing workers who are Christ's men and women have freedom to develop ideas of service, to experiment if needs be. "We'll watch your experiment", said an influential deacon. They are watching yet. The occasion demands doers, not spectators and critics.

(5) *Church and School.* There is urgent need of closer connexion between church and school. More frequently than in the old days is the minister found in school, sometimes as superintendent, often as teacher, and very often as visitor and counsellor. He is a very important link.

But in most cases connexion is very loose. School business never comes before the church, as it should. There is no recognition by the church of new teachers, not to name their reception. In theory both are one, in practice they are often separate institutions. There ought to be no difficulty amongst people of Christian goodwill in bringing the two into closest co-operation. Where that is so conditions are happiest and most successful.

(6) *A New Tractarian Movement.* In very few cases did I find a printed link between a church and the outside world. Experience bids me stress this as tremendously important. Jesus Christ was an open-air preacher. Conditions differ to-day, but the Church has to find some equivalent and the printed word, taken regularly to people's homes, is one way of meeting the demand.

Let us have a new Tractarian Movement. England needs Christ. No Church touches its bit of England within four walls, or even through the pervasive influence of its people. The printed word—send it out all round the church. And use the local newspaper. Curious it is, very; but our churches have yet to wake up to the value of the printing press.

(7) *Special Monthly Lecture.* Whilst agreeing with Dr. Garvie that preachers who are too "circumferential" should become less so, I hold that Dr. Horton set a great example in his "Monthly Lecture". Churches should make themselves interesting to the outsider, and must do so if they expect him to become even an occasional insider. If an old and continuous campaigner may be pardoned a personal word it is that nothing helped me as much in the fight

against outside indifference, and, sometimes, contempt, than the "Monthly Lecture Sermon", the monthly leaflet, and the local press. They are great nets, as well as aids in vital public service.

(8) *What of the Child?* As I went from school to school, looked into the faces of bright and hopeful children, and remembered that generations of such had been lost from the schools, I wondered where they would be in ten years from now. Gone? That is the tragic possibility. Past experience suggests that 80 to 90 per cent of them will most surely have gone, unless we brace ourselves for the most splendid of good works, and, going into all the schools, make disciples of all children.

It is clear that unless we change some of our methods, keep close to our own job, consider the Christian culture of children and adolescents just as important—I do not wish to put it too strongly—as attention to adults, the future for many individual churches is very dark indeed. There are a few churches which live on "imports" and do not feel this pressing problem; but such as depend on "home production"—and they are the majority—must give still more attention, on spiritual lines, to the rising generation, for "it is not the will of your Father in Heaven that one of these little ones should perish".

When I look at these 91 churches, see them as part of a great denomination, note their contribution for Christ's sake to the good of the communities they serve, I am greatly cheered. To be in the Church and with the Church in the fight is the first of all privileges. But let us see to it that it is a fight. The defeatist spirit will destroy us. Truth, said Newman, is aggressive. We must be aggressive or go down. I do not mean noisy, but persistent, tireless, unyielding. Churches, seen individually, are having a hard time, but there are powers of recovery. They must see the vision afresh, surrender gladly to the Spirit, cheerfully scrap what hinders and adopt whatever will help. And until a better method is introduced for winning, receiving, teaching, and shepherding adolescents I urge again the grading of Church members. If we could only act simultaneously—a daring thought—there would be a new Church in a single generation.

LUKE BEAUMONT.

THE SUNDAY SCHOOL DRAMATIC SOCIETY.

A DAILY paper recently published a photograph of twenty provocative ballet girls in a musical comedy given by members of a Congregational Sunday School. Twenty years ago it would have created a scandal. The Puritan horror of the theatre survived in the Free Churches until very recent times, and our parents, in their youth, had to be content with concerts. From their reminiscences one gathers

that they sang a lot about hearts and homes and sending violets and angels guarding thee, that they did conjuring tricks, and sang glees with a lusty enjoyment that makes their children's *blasé* jazz sound feeble; but a play . . . !

To-day, almost every Sunday School has its Dramatic Society, cheerfully, if vainly, competing with the local theatre. No one is startled when the Methodists pillory the ministry in "The Private Secretary" to aid church funds, or when the Congregationalists respond to an appeal from the London Missionary Society by a performance of "Gipsy Love."

The Medieval Church made use of acting to teach religious truth, but the aim of the modern Dramatic Society is certainly not to instruct. More likely it owes its origin to the young man who teaches the Second Boys' Junior and is sure he can be as funny as Ralph Lynn, and to the Primary pianist who is said to resemble Norma Shearer, and to the fact that nowhere else can either of them get a chance to act. So the cry goes up: "We ought to have a Dramatic Society". The value of the School to the Society is obvious, since it provides everything necessary, from a room (free of charge) in which to rehearse, to the appreciative audience so essential to one's sense of triumph at the end. The value of the Society to the School is not perhaps so evident. It depends entirely on the Society's aim. Is the aim just to amuse? Then it cannot hope to compete with the theatre. One Sunday School is especially fortunate, having a platform to hold a hundred performers, and a number of skilful scene painters and electricians who, being "on the dole", put in hours of work. Their efforts are magnificent, almost justifying the boast of one youth, "We nearly bust ourselves to put on as good a show as you'll get in the real theatre". But by jumping on a 'bus, and paying a few coppers more, any member of the audience could sit on a plush seat in a "real" theatre and see a performance which, after all, makes the Dramatic Society's look crude.

The hopeless struggle to equal the theatre only breeds discontent, and wastes valuable energy and enthusiasm. Too often the best talent is absorbed in the futile rivalry, and there is a grave danger that the footlights may blind School and even Church to essentials. Considerable experience of dramatic work in Sunday and Technical Schools has convinced me that the only satisfying way in which to undertake such work is in that happy amateur spirit that acts for the love of acting and not to make a "splash".

The plea that ambitious shows bring in the shekels is not always quite justified. One comic opera cost £70 to produce. Total receipts for three performances were £140, and the church received a donation of £50. It was a very expensive £50. The cast had rehearsed for

six months, and during the last two months as often as three and four times a week. Every week-day activity suffered because all the manpower and woman-power had gone into one huge effort. Teachers at Sunday morning school dropped to two; no one had time to prepare a lesson, so in the afternoon the children were allowed to "read round" and then talk.

About two months after, the Guides raised £14 at a jumble sale, and a scratch concert, got up in a month, by the Nigger Minstrels, brought in another £10. A series of such small efforts would have raised £50 with a fifth of the strain. The straight play given the year before, which raised £25 in two performances, scarcely affected the ordinary work of the school.

It is argued that dramatic work holds young people together and provides for "self-expression". Marvellous word! Teaching a mill girl to kick higher than her head in a ballet dance, and instructing the grocer's assistant in the art of love *à la Menjou* may develop their ego, but it does little to produce Christian personality. The first task of the Sunday School is to make Christians. It is useless to hold young people together merely to give them a chance to show off. While social life of some kind is essential, it must be of a less exacting nature that will help not hinder the real work.

A Dramatic Society that subverts its histrionic ambitions to the more important task of training young church-members, may become a source of strength. Properly organized it may be a financial asset. A play that can be got up in from six to eight weeks is worth the effort. So is a concert that includes a couple of one act plays. Royalties are often heavy but may be reduced for a second performance, and a good play is generally worth doing twice, not to mention visits exchanged with other schools.

By holding a rehearsal once a week all the year round one church choir helped to give an excellent musical play without in any way neglecting the sacred music. Another school, which recently gave "The Passing of the Third Floor Back", has as its dramatic leader a man who also runs a Scout Troop ninety strong, and is a deacon. The driving force that makes that Society a source of strength is a personality saturated with the Spirit of Christ.

The Dramatic Society seems to need an extra large share of that graciousness, for acting brings out the worst even more than the best in the actor. Nowhere else can self-display have so free a rein, therefore nowhere else is jealousy so liable to kill the comradely spirit of the school. Then, too, the attempt to emulate the theatre may lead to an imitation of its vulgarities. Coarse farce is so much easier to get across than subtle comedy, and a "daring" play always draws a crowd. But a Dramatic Society that sets a high standard as much in

comedy as in more serious drama may wield a great influence. There is no need to be prosy or to point the moral. No one wants a dramatic version of *Eric, or Little by Little*; but need we have a silly farce about "The Bathroom Door"? Have we no Barrie, no Milne?

The desire to act is in most of us, and like every other desire it may find free and joyous outlet in the service of Christ. The Dramatic Society that shows in all its dealings the same gay, generous, humorous spirit that was in Christ, may become a superb tool for that character-building which is the true and only aim of the Sunday School.

MARION TOWNLEY.

SUNDAY.

To attempt to say anything about Sunday is to embark upon a perilous voyage, and one hardly meriting the proud title of a voyage of discovery. For there is little or nothing to discover.

Sunday as such in its observance just reflects the temper of the age. It forms a part of the new way of looking at things. This presentation might be offered in rather more elegant terms, but it fairly represents an actual condition. This new way of looking at things must not in itself be regarded as being a best way, but at least it is alive. Modern matters press for modern treatment. A quite natural proceeding.

It is not enough to say, "Oh, this particular question was settled some time ago. The record was pigeon-holed number 5030 under letter S. It is marked 'final' ". That is all very well when the subject under discussion allows of no discussion. Then the word "final" comes as a boon and a blessing: there are plenty of matters which demand attention; it is a relief to come across something which defies any further analysis, which bears its own significance of fulfilment.

And this is all very well provided it is true. If, however, the label of "sufficiency" is a misnomer, then the proceedings are really reduced to a farce. It is tempting to draw up a list of matters about which all argument is practically futile. Such a list could be made out. The danger attending the course lies in a possible faulty discrimination.

However, we are at the moment talking about a subject which undoubtedly is not within the sacred circle. Sunday is a very disputable question. The dispute, of course, lies in the treatment or, as commonly stated, the observance.

What is Sunday and where did it come from? Can the dictionary help us? Under the heading or "Sun" a brief, very brief, reference is made to the day. I confess I had not previously attached Sunday to the Sun. It seems a happy link. "Sun: the luminous orb, the

light of which constitutes day, and its absence, night; the central body round which the earth and planets revolve; the sunshine". Again "Sunrise": "First appearance of the Sun above the horizon in the morning".

I found also under the headship "Sun": "Sunday: the first day of the week; the Christian Sabbath". Here it would appear as if more explanation was uncalled for. For while a dozen definitions were given for other "Sun" matters, that of Sunday looked remarkably thin. I could not help thinking it was all highly provocative. Yet at the same time there seemed to be what might be termed a very happy alliance. We want to associate our Sunday with brightness. That is beyond doubt.

Once upon a time it was pretty well accepted that the Church had the undisputed right, the prerogative, of determining the issues of Sunday. Even to-day, speaking in a general sense, that prerogative is still claimed. Is it too much to say that the Church's handling of the matter has been, to say the least of it, unfortunate? It was all very well when the Church could successfully claim the attachment of infallibility. Men feared and obeyed. Churches of every denomination have preached the wiles of infallibility. Sometimes consciously, sometimes otherwise. And people have loved to have it so. What was the use of a Governor who couldn't govern? Or an Authority which couldn't authorize? Infallibility may be concerned with any little "Bethel" in the land.

We need not go too far in the subject. It only remains to be said that rightly or wrongly the Church decreed the due observance of Sunday. And that up to a very recent date. There are thousands of men and women to-day whose experiences of Sunday are not of the happiest character. Dull, dreary, desponding days! The very instincts of childhood were insulted. And the mischief lay in the fact that all the time there was, with many, a continual conflict between conscience and human nature. Conscience, directed if not actually created by the Church, was satisfied with conditions of gloom; human nature was not satisfied with conscience. Thus an internecine conflict ensued. It must always be pitiable when the child begins to learn the elements of compromise. The child of some fifty years ago could hardly reconcile his ideas of right and wrong with what he saw going on around him with reference to the Sunday. He saw himself "packed off" to Sunday school while his parents went to sleep on Sunday afternoon. This was a minor point. He saw other things not exactly consistent with the essence of the teachings of Sunday observance. Almost without knowing it, he registered a vow that given the opportunity he would once and for all desert the Sunday school and all it stood for. Now it is true that such a representation does not cover the whole field. There were

Sunday schools even fifty years ago which proved genuinely attractive to boys and girls. That does not destroy the statement that in many cases the Sunday school was regarded as approaching the condition of a place of torment. The Sunday school of half a century ago often but reflected the spirit of the times. To keep the Sabbath holy was a pulpit dictum throughout the land. And to keep the Sabbath holy in many cases meant the necessity of social martyrdom. One's next door neighbour was frequently accepted as the custodian of Sabbath propriety.

Well, there is not much to be gained by travelling along familiar roads. The past is past. But it would be a rather interesting study to enquire into the reasons for the general change towards our modern Sunday. A doubt as to the infallibility of the little "Bethel" or of the great Churches was a primary cause. If, it was argued, misconception was possible on one point, why not on others? It was seen that the Church as a whole was receding in its demands upon the credulity of the people. Noah's Ark, Balaam's Ass, and Jonah's Whale began to lose a certain marketable value. And the loss of value was by no means confined to matters of ecclesiastical dogma. Sunday itself began to be questioned. And its origins were called for. Of course, the Decalogue was brought in to speak for itself. But it spoke with a different emphasis compared with the years gone by. Men could believe in that which appealed to reason. To say, "Thou shalt not steal, or commit murder, or dishonour thy parents" was to tell the world it must lead a decent life. "It is not done". The very commonsense of human nature applauded the dictates of the Ten Commandments just as far and as long as that commonsense could accept them. But when it was otherwise there came a natural rebellion. Besides it was seen that a kind of manufactured morality was in question. To affirm that "to put the kettle on the hob" on a Sunday was a sin was to talk nonsense. And there came someone who held up this edict to derision: "Man was not made for the Sabbath; the Sabbath was made for man". That finished the matter.

One wonders how rigid Sabbatarians view the matter. I hazard a conjecture. Is it not credible that it was thought that to give up a belief in the literalness of the Fourth Commandment would mean that a flank—perhaps the flank—of Christianity itself would give way?

Scientists have rendered at least one impenetrable contribution inasmuch as they have suggested the study of origins. Of recent times men have studied the origin of our Sunday. They have seen that the peculiar eccentricities of a forgotten age have no binding force on the intellect and conscience of modern days. "You tell us", they say, "that the Sabbath must be held inviolate. What do you mean?"

Such a question is well calculated to provoke thought. For better or for worse—we think the former—the present Sunday has come to be regarded as a holiday. A holiday is not necessarily a season for unbridled licence. The true holiday is a holy day. Holiness presupposes a certain wholeness or, if you like, wholesomeness. This by no means rules out any conception of spirituality. Surely wholesomeness or wholeness is included. Mere observances may be ruled out as not possessing any particular sacrosanct qualities. Literalness as such can be discarded. The Sundays of a past generation teemed with rules, customs, and conventionalities. A natural healthy view of life has rebelled against the imposition. There is, of course, a certain loss associated with any reaction. Extremes are apt to breed extremes. It is not enough to employ destructive means. Construction awaits reflection. It has been truly said there is always the morrow of revolution. This applies to the keeping of Sunday. Abolish if you will the gloom and the greyness of the Puritanic Sunday, but what will you put in its place? That is the serious question for all serious people.

We may take for granted that, as a relaxation from business, Sunday to a large extent will always be observed. Saturday itself is becoming more and more an observed holiday. It is unlikely that that Saturday spirit will cease to influence the Sunday. I suggest that it is or ought to be the supreme duty of every thoughtful man or woman to get the very best out of this first day in the week. And particularly so because a certain free agency of choice is set up. Now I do not for a moment believe that you can divide so many sheep who love to go to church from so many goats who prefer not to go. Such a division is ridiculous. I prefer to take a more sensible view. I would say to the person who rather boasts he never darkens a church door that he is really inflicting a penalty upon himself. Does this seem a foolish statement? May I affirm that the man who does not take physical exercise is—unless prohibited by circumstances—a fool? Is he not inflicting a most decided penalty upon himself? I take for granted that man has a physical body and a spiritual constitution. Both are heirlooms of the ages. The consciousness must take into consideration the mind and the body. Each depends upon nutriment. It just comes to this: the strict necessity for food. Who would deny it? I put the mutton chop and the intelligent book as so many opportunities for nutriment. The vegetarian is at liberty to substitute watercress for the meat.

Granted the mental necessity, it must follow that such a survey must take into account what is understood as the spiritual. This is no artificial sequence. We are all spirits. The question resolves itself into an enquiry as to ways and means for providing food for the spiritual nature.

We suggest that Sunday offers the opportunity. It is by no means our intention to lay down strict rules to enforce attendance at the little chapel round the corner. Possibly the fare would produce not nutriment, but actual indigestion. But we do advise such a choice—and the choice is great—as will contribute towards the building up of a fine, vigorous, spiritual constitution. That choice may determine attendance at some venerable cloistered Cathedral or at a humble Bethel devoid of architectural beauty and repulsive from any merely artistic standpoint. The church capable of offering due service must possess in itself qualities of its own. It is in a very peculiar sense the atmosphere which counts. To explain or define this is to invite incredulity. And experience must decide. The call to a place of worship should arise from a kind of inborn necessity just as the instincts of hunger suggest the dinner table. Sunday provides the meal for the spiritual hunger. That man or woman devoid of spiritual hunger is to be pitied. Something is wanting. The question of Sunday observance pales entirely into significance beside the joy of the Sunday opportunity. One need not bother oneself about the propriety of playing games, *etc.*, on the Sunday. Let simple natural worship be placed in the foreground; the other matters can be safely left to look after themselves.

For the health of the body we take exercise and eat food. For the health of the spirit we should do likewise. We cannot afford the neglect. We cannot afford to ignore the happy ministration of either Saturdays or Sundays.

W. H. JACOBSEN.

IS ENGLAND'S YOUTH AWAKE TO INTERNATIONAL PROBLEMS?

How vital it is for us all to seek immediately a better understanding of the big issues underlying all international relationships no one disputes to-day. Do our young people realize how fast the day is approaching when they will be called upon to take up their burdens and grapple with the complexities of modern civilization? Is it necessary to stress the need for some guiding force to prepare them for it? That the youth of other countries is fully alive to the necessity for grappling with the situation is nowhere more clearly seen than at any international gathering of students from the world's colleges. Would that we had many of these in England! It is perhaps not yet widely known that a very flourishing Vacation Course for foreign students has come into being at University College, Exeter. It was inaugurated three or four years ago and is now an established feature of college life.

It was my privilege to spend a few days with them during the second year. Sixteen to twenty nationalities were represented. Out of two hundred attending the majority were Europeans, Germans preponderating, with a sprinkling from overseas. The greater number were in residence at the College Halls, except a few who desired a more intimate study of English home life, and for these special arrangements were made. Every day the classes were split up into small groups of six to ten under a different leader for English conversation. How interesting it all was and how they all amazed us by their knowledge of English History and Literature. They were insatiable with their questions, and "seriousness" was the keynote everywhere. No item of knowledge, from the correct form of answering a civic invitation to the literal meaning of "Bank Holiday" escaped them. Our English Sunday and our churches aroused very keen discussion, but they all proclaimed our "Sunday" dull. The Germans especially were more than keen to analyse the English character and English thought; they seemed to be making an attempt to understand the deep significance of the War, of which they know very little. All the students took part in the social activities, but the underlying vein of seriousness could always be felt. If the plan for the day was a joy-ride to Dartmoor—then it must be done; if a dance—then one must dance and do it thoroughly; and always and everywhere little groups engaged in earnest conversation.

It was not until afterwards, in sorting out one's impressions, that the real significance of it all became apparent. How little we grasped the fact that we represented "England under observation". Perhaps the strongest impression I carried away was the tremendous earnestness displayed in their endeavour to understand us, down to the smallest details of everyday life. Never was our insularity more apparent; never were the problems of religion, race, colour, so strongly forced upon our notice; never did the frontier question bring home so strongly the difficulties of world-wide peace. (The Austrians and Italians, the Poles and Russians—two cases in point). How little is one able to see much of it with their eyes! We were left in no doubt as to their definite knowledge of their own national affairs. Hence the question "Is England's youth awake?" Are not these Vacation Courses, all too few in number, a step in the right direction? Gatherings such as these can do much not only to improve our own international relationships, but also those on the frontier line—a vastly different and perhaps more vital matter. If a definite system of student interchange could be established in all the colleges of the British Isles, thousands of young people would have an opportunity of obtaining a truer conception of life in other nations, and a wider sympathy and understanding, so necessary for the establishing and upholding of World Peace.

BLANCHE M. MOORE.

ON LIFE AND BOOKS.

G. B. S.

The Standard Edition of the Works of Bernard Shaw. Constable. 29 volumes. 7s. 6d. and 6s. each.

It must be nearly a quarter of a century since I first heard Bernard Shaw. A large number of undergraduates had gathered to hear him talk about an endowed theatre, and the impression he made upon me is still fresh in my mind. Arguing that theatres should be supported by the State or the municipality, he said that in every German city of fair size plays of the best dramatists could be seen—I can almost swear to the exact words—"the first night a play by Goethe, the next a play by Shakespeare, the next a play by Schiller, the next a play by me". I was almost entirely repelled by this and much more like it, and so were most of the audience. But throughout his life Mr. Shaw has consistently adopted this pose. A year or two ago I was invited to hear him introduce some nature films. Why the invitation came to me I have never understood: all the other people there seemed to be cinema proprietors and the like. Before some very interesting films were shown G. B. S. stepped in front of the screen and began, "I am Bernard Shaw, *the* Bernard Shaw". At every stage in his career Mr. Shaw can be found saying the same kind of thing. Looking back nearly forty years to the time when he was dramatic critic for the *Saturday Review*, sentences like these are frequently in evidence:

The recent correspondence in the *Morning Post* . . . to which I have myself luminously contributed.

Some day they will reprint my articles; and then what will all your puffs and long runs and photographs and papered houses and cheap successes avail you, O lovely leading ladies and well-tailored actor-managers? The twentieth century, if it concerns itself about either of us, will see you as I see you. Therefore study my tastes, flatter me, bribe me, and see that your acting-managers are conscious of my existence and impressed with my importance.

And did he not before the microphone only a short time ago talk a great deal of outrageous nonsense about Joan of Arc in time that he stole from other people?

I used to wonder whether it had paid Mr. Shaw to be so faithful to the pose he had adopted. Many young people to-day, I know, feel towards him just as I felt in undergraduate days when I did not appreciate that the apparent conceit and bumptiousness were just Mr. Shaw's way of obtaining a hearing for himself. That I have come to regard Mr. Shaw as one of the finest minds in Europe will perhaps be for him proof that his pose has paid. If the young people of the present generation undergo the same conversion in regard to him, of course he is amply justified in that opinion.

In his study of Chaucer Mr. G. K. Chesterton has recently said that in these days "Mr. Bernard Shaw is becoming gradually, amid general applause, the Grand Old Man of English letters". Whether Mr. Shaw really relishes his apothecosis it is beyond the wit of man to conceive; I am inclined to think that he does, and if so he will naturally claim that the end has justified the means.

The Standard Edition of the Works of Bernard Shaw—admirably produced and wonderfully free from printer's errors—affords a good opportunity for considering the place Mr. Shaw has made for himself in English

letters. Not that I have read all these 29 volumes, for during the course of his long life Mr. Shaw has spread himself over so many fields that it is impossible for an ordinary mortal to follow him. Musical and dramatic critic, essayist and social reformer, novelist and dramatist—he has been all these either in turn or all together. And in most of his rôles he has been remarkably successful. There will be differences of opinion about how much—and which—of the matter contained in these 29 volumes will live. Certainly some of it will. The novels may perhaps be ruled out—not there does G. B. S. find adequate expression. But some of the plays seem destined for long life, partly as pure drama, and partly because of the contribution they make to the solution of the fundamental problems of humanity. *Man and Superman*, *Androcles and the Lion*, *Back to Methuselah*, and *St. Joan* will, I think, be still read a century hence. This, of course, may be a matter of taste only, or even of accident, for the fact that one has heard Miss Sybil Thorndike in *St. Joan* does make a difference to one's verdict. That play I have just read again, and it affected me just as much as when I saw it the first time. *Heartbreak House*, on the other hand, always leaves me quite cold.

I am not sure that the best way to begin to understand G. B. S. is not to read his weekly dramatic criticisms in the *Saturday Review* from 1895 to 1898, now reprinted in three volumes, *Our Theatre in the Nineties*. There you see all the different Shaws—the cheeky boy, the Socialist, the individualist, the ambitious and industrious writer, the man with a mission, and sundry others. At only one or two of these is there space to look. In his criticism of individuals Shaw thoroughly enjoyed himself :

Miss Johnson will probably be able to do justice to a moderately quiet part when she is eighty-five or thereabouts : at present she seems to have every qualification of a modern actress except civilization.

Mr. Hendrie is good as the grateful sailor; but as to the rest it is a case of Mrs. Calvert first, Mr. Hawtrey a very good sixteenth, and the rest nowhere.

Mr. Tree only wants one thing to make him an excellent Falstaff, and that is to get born over again as unlike himself as possible. No doubt, in the course of a month or two, when he begins to pick up a few of the lines of the part, he will improve on his first effort; but he will never be even a moderately good Falstaff.

But mainly, of course, Shaw criticized Irving; here was his mission-- and his ambition too: Shaw was not the first, nor was he the last, to see that the way to fame and glory was to attack the man at the top, the man in the public eye--Disraeli baited Peel, Lloyd George Joseph Chamberlain. Irving, Shaw believed, was destroying the English stage, and doing so because of the way he was playing Shakespeare (I refuse to follow Mr. Shaw's spelling); therefore on Shakespeare and Irving combined a terrific bombardment was launched :

My regard for Sir Henry Irving cannot blind me to the fact that it would have been better for us twenty-five years ago to have tied him up in a sack with every existing copy of the works of Shakespear, and dropped him into the crater of the nearest volcano.

On Sir Henry Irving, M. Filon pours out a chapter of international courtesy, carried to the length of extolling him as a literary genius on the strength of his "acting editions of the Shakespearean masterpieces". Sir Henry has rarely been more thickly buttered; but the chapter is worth reading, not only for those eulogies which are also criticisms, but for the shrewd remark that "Irving was not only able to impart more meaning to his words than they expressed in themselves, but was addicted even to making them subservient to his own ideas, and making the public accept his conception

in face of a text which was in flat contradiction to it". If M. Filon had said not only that Sir Henry Irving is able to do this, but that he is not able to do anything else; that he is the despair of all authors and true Shakespeareans in consequence; that he has practically abolished interpretation on the Lyceum stage and substituted the acting of his own fancies for it; and that his constitutional imperviousness to literature is the mainstay of his originality and of his Chinese conservatism in that originality, he would have said nothing that is not latent in his observation about the power to act in flat contradiction to the text— or what effect of the text—in the Lyceum "acting editions".

And here you have the whole secret of the Lyceum: a drama worn by age into great holes, and the holes filled up with the art of the picture gallery.

To say that there is plenty of bogus characterization in it—Enobarbus, for instance—is merely to say that it is by Shakespear.

[Of *Othello*].—Tested by the brain, it is ridiculous: tested by the ear, it is sublime.

How Shaw protested in season and out of season that Ellen Terry was wasting her gifts on Shakespear and Irving the recently published letters show. Over against Shakespear, Shaw put Ibsen ("a much greater dramatist than Shakespear") and "Where shall I find an epithet magnificent enough for *The Wild Duck*?" with his contact with actual life.

But I do most earnestly beg the inhabitants of this island to be extremely careful how they compare any foreigner to Shakespear. The foreigner can know nothing of Shakespear's power over language. He can only judge him by his intellectual force and dramatic insight, quite apart from his beauty of expression. From such a test Ibsen comes out with a double first-class: Shakespear comes out hardly anywhere. . . . In any language of the world Brand, Peer Gynt, and Emperor or Galilean prove their author a thinker of extraordinary penetration, and a moralist of international influence. Turn from them to *To be or not to be*, or *The seven ages of man*, and imagine, if you can, anybody more critical than a village schoolmaster being imposed on by such platitudinous fudge. The comparison does not honor Ibsen: it makes Shakespear ridiculous: and for both their sakes it should not be drawn.

Sometimes Shaw's plea for realism is made in characteristically sardonic fashion:

I would have the State establish a public Department of Literature, which should affix to every romance a brief *dossier of the author*. For example: "The writer of this story has no ascertainable qualifications for dealing with the great personages and events of history. His mind is stored with fiction, and his imagination inflamed with alcohol. His books, full of splendid sins, in no respect reflect his life, as he is too timid not to be conventionally respectable, and has never fought a man or tempted a woman. He cannot box, fence, or ride, and is afraid to master the bicycle. He appears to be kept alive mainly by the care of his wife, a plain woman, much worn by looking after him and the children. He is unconscious that he has any duties as a citizen; and the Secretary of State for Literature has failed to extract from him any intelligible answer to a question as to the difference between an Urban Sanitary Authority and the Holy Roman Empire. The public are therefore warned to attach no practical importance to the feats of swordmanship, the breakneck rides, the intrigues with Seniramis, Cleopatra, and Catherine of Russia, and the cabinet councils of Julius Caesar, Charlemagne, Richelieu, and Napoleon, as described in his works; and he is hereby declared liable to quadruple assessment for School Board rates in consideration of his being the chief beneficiary, so far, by the efforts made in the name of popular education to make reading and writing co-extensive with popular ignorance".

In regard to the English drama Shaw won his battle—or rather campaign—and at the end of it his place was secure. In the course of it, however, he made some references to organized religion which give one pause to-day. If Shaw had reason to compare the theatre and the Church in 1932, would the Church come out of the comparison anything like so well?

The theatre has become very much what the Dissenting chapel used to be : there is not a manager in London who, in respect of liberality and enlightenment of opinion, familiarity and sympathy with current social questions, can be compared with the leaders of Nonconformity. Take Sir Henry Irving and Dr. Clifford for example. The Dissenter is a couple of centuries ahead of the actor : indeed, the comparison seems absurd, so grotesquely is it to the disadvantage of the institution which still imagines itself the more cultured and less prejudiced of the two.

In the meantime, however, man will not submit to spiritual starvation. I have over and over again pointed out that whilst the theatre has done hardly anything to adapt itself to modern demands, the Church has been waking up in all directions to its opportunities. I believe that many of the playgoers who are sufficiently conscious of the social importance of art to care to read these columns, never dream of going to church, and have no idea that they would find anything there but boredom, hypocrisy, and superstition. Let me beg them to try the experiment. Let them spend a fortnight in going to the best London churches, and a fortnight in going to the best London theatres. If they find one-tenth as much boredom, hypocrisy, superstition, humbug, snobbery, stupidity, vulgarity, foul air, bad music, draughts, late hours, stuffy smells, and unhappy and disagreeable people in the auditorium, not to mention professional incompetence on the part of the performers, in the churches as they will in the theatres, I will eat this number of the *Saturday Review* unuttered.

Would it not rather be necessary to re-affirm the view he expressed in 1906?

Only the ablest critics believe that the theatre is really important : in my time none of them would claim for it, as I claimed for it, that it is as important as the Church was in the Middle Ages and much more important than the Church was in London in the years under review. A theatre to me is a place " where two or three are gathered together ". The apostolic succession from Eschylus to myself is as serious and as continuously inspired as that younger institution, the apostolic succession of the Christian Church.

Unfortunately this Christian Church, founded gaily with a pun, has been so largely corrupted by rank Satanism that it has become the Church where you must not laugh ; and so it is giving way to that older and greater Church to which I belong : the Church where the oftener you laugh the better, because by laughter only can you destroy evil without malice, and affirm good fellowship without mawkishness.

The time is more than ripe for a re-consideration of the relationship between the Church and the Theatre. Shaw's words in 1895 would make a good text :

Nobody, I hope, will at this time of day raise a senseless braying against preaching in the theatre. The work of insisting that the church is the house of God and the theatre the house of Satan may be left to those poor North Sea islanders who have been brought up to believe that it is wrong to enter a playhouse. The theatre is really the weekday church; and a good play is essentially identical with a church service as a combination of artistic ritual, profession of faith, and sermon. Wherever the theatre is alive, there the church is alive also: Italy, with its huge, magnificent, empty churches, and slovenly, insincere services, has also its huge, magnificent, empty theatres, with slovenly, insincere plays. The countries which we call Scandinavian (to the exasperation of all true Norwegians, somehow) produce saints and preachers, dramatists and actors, who influence all Europe. The fundamental unity of Church and Theatre—a necessary corollary of the

orthodox doctrine of omnipresence—is actually celebrated on the stage in such dramas as *Brand*, and in the *Parsifal* performance at Bayreuth, which is nothing less than the Communion presented in theatrical instead of ecclesiastical form.

I wanted to say something about Shaw's contribution to the main problems of life—sex and marriage, politics, economics, and war, and to let him speak for himself on them also. But that must wait. Nor can I illustrate his profound insight, his gift of seeing and seizing the primary things, his power of co-ordination, his satire, and his ability to “get his ideas across”. Suffice it to say that Shaw has been a true prophet to our age, pointing men from the superficial and temporary to the fundamental and permanent. It is not easy for anyone who heard Sybil Thorndike in *St. Joan* to read Joan's words without a thrill or be other than grateful to the man who put them into her mouth :

Yes, they told me you were fools, and that I was not to listen to your fine words nor trust to your charity. You promised me my life; but you lied. You think that life is nothing but not being stone dead. It is not the bread and water I fear : I can live on bread : when have I asked for more ? It is no hardship to drink water if the water be clean. Bread has no sorrow for me, and water no affliction. But to shut me from the light of the sky and the sight of the fields and flowers ; to chain my feet so that I can never again ride with the soldiers nor climb the hills ; to make me breathe foul damp darkness, and keep from me everything that brings me back to the love of God when your wickedness and foolishness tempt me to hate Him : all this is worse than the furnace in the Bible that was heated seven times. I could do without my warhorse ; I could drag about in a skirt ; I could let the banners and the trumpets and the knights and soldiers pass me and leave me behind as they leave the other women, if only I could still hear the wind in the trees, the larks in the sunshine, the young lambs crying through the healthy frost, and the blessed blessed church bells that send my angel voices floating to me on the wind. But without these things I cannot live; and by your wanting to take them away from me, or from any human creature, I know that your counsel is of the devil, and that mine is of God.

And is there any finer ideal of life than these oft-quoted words?

This is the true joy in life, the being used for a purpose recognized by yourself as a mighty one ; the being thoroughly worn out before you are thrown on the scrap heap ; the being a force of Nature instead of a feverish selfish, little clod of ailments and grievances complaining that the world will not devote itself to making you happy.

If this be not “religious” enough for some readers of these pages, here is a confession :

I am no more a Christian than Pilate was or than you are, gentle reader. Yet I am ready to admit that, after studying the world of human misery for 60 years, I see no way out of the world's trouble but the way Jesus would have found, had he undertaken the work of a modern, practical statesman.

ALBERT PEEL.

INDIAN REVIEWS.

WHEN EAST AND WEST MEET.

Satyākāmā, or True Desires. By S. E. STOKES. Madras : S. Genesan.

(1) The author sent me this book, with an accompanying letter which so interested me that, although it looked a very formidable volume of over 400 pages, I read it at the earliest opportunity. As it has proved treasure-trove to me, I wish as soon as I can to share the discovery with others. Seldom have I come across a book that has so gripped mind and heart alike. It is no abstract philosophical discussion, although it deals with speculation regarding ultimate reality—deity, duty, destiny; but it is a “human document” (to use the current phrase) palpitating with life. Like *The Pilgrim's Progress*, the book was written in prison, to which the writer had been consigned for some political offence; it has no prospect of the same popularity, nor does it show the same literary merits; but it sounds depths and scales heights of religious thought of which the tinker of Bedford knew nothing. It was not written for publication, but was addressed by the author to his wife in his separation from her, so that she might share his inner life in the Unseen amid the depressing surroundings of the seen in his convict companions. Wise friends have rightly advised its publication. It is well that the author has not recast it, as the intimate, affectionate, devoted tone in the personal relation disclosed not only gives a personal attractiveness to a difficult argument, but serves as a persuasive confirmation of that argument. It is in what marriage has meant and been worth to him and his wife that he has found the *Satyākāmā*, the “true desires”, which serve as the Ariadne clue to the labyrinth of the philosophical problems which he discusses. As I read this tender story I was again and again reminded of the Brownings, and the interpretation which both in their poetry have given to the love of man and woman. Seldom (if ever) can a philosophical treatise claim a “love interest” as this does. And the disclosure is made in such terms as can only increase respect for these two life-companions, and exalt the ideal of what marriage may be when it is love in God.

(2) The “personal equation” counts for so much in the appreciation of the book that the brief biographical note may be quoted¹.

The author is a Philadelphian of Quaker extraction whose family joined the American branch of the Anglican communion a generation ago. He came to India in 1904 and seven years later married a daughter of the land of his adoption, settling down to live as a farmer in a Himalayan village fifty miles above Simla. At one time he took an active part in political life, being a member of the All India Congress Committee, but of recent years he has devoted himself to philosophy, and to social uplift in the hills.

It may be added that there is not a trace of bitterness in his reference to his imprisonment, nor indication of any political partisanship. He writes to me from Harmony Hall as follows :

My book embodies the result of the reactions of a speculatively inclined western mind to eastern thought during more than twenty years of living exclusively among Indians as one of themselves and largely absorbed in a consideration of the problems which exercised the authors of the Upanishads, the Gita, and the different Vedānta schools. The effect of such an experience

¹ There is a good deal of information about Samuel Stokes in Mr. C. F. Andrews's recent book, *What I Owe to Christ.*—Ed.

on the outlook of a westerner should not be wholly lacking in significance, for it may afford some indication as to the lines upon which the western mind will react to Indian thought as Europeans come progressively into closer intellectual and emotional contact with Indians in their own land.

Apart from the personal interest of the book as already indicated, this is the crucial question that is raised. What gain or loss will there be for Western and especially Christian thought from this contact?

Although the author has assimilated the Indian literature in an Indian "atmosphere" to a greater extent than most Europeans in similar circumstances are likely to do, yet my general impression is that the terminology he uses is more Indian than the thought, and that he remains more Christian (in no dogmatic sense) in his thinking than he becomes Hindu. Besides the use of the Indian terminology, the meaning of which, however, he often modifies, he accepts the Indian doctrine of transmigration, and places Krishna beside Christ as claiming his devotion. His belief in personality, liberty, and responsibility, in love as the characteristic of God and the highest possibility of man, his ideal of marriage and family, his modification of the doctrine of *Karma* are all indications of the survival and the dominance of his Christian heritage.

(3) Widely as he departs in his speculations from Christian orthodoxy, his ideal and his spirit are profoundly Christian; and even in his speculations he has not escaped from Christian influences. Although he professes, not religious neutrality, but comprehensiveness, asking such a question—"What to us are such terms as 'Christian' and 'Hindu', 'Buddhist' and 'Muslim', if we are indeed *one spirit—one Pārusha*?"—yet it seems to me he might have expounded his system of thought, unfettered by the peculiar Indian terminology, which to the superficial reader may give the impression that it is Hinduism he is advocating. (a) It seems fittest at this stage of the discussion, before attempting to give his system of thought in outline, to indicate his attitude to Christ. He exalts Christ above the common level of humanity, but he places Krishna beside Him.

Prophets and saints have always showed a deep sense of their own infirmities, but not so these two who bade men come to *them* for salvation, and made love for *them* the highest means of attaining it. Both of them appear to have showed consciousness of a life in terms far wider than the narrow limits of a single birth, and both of them have profoundly moved the spirit that is in man. I speak, of course, of Jesus and the author of the discourses in the Gita.

How far he has been Indianized appears from these sentences.

It might be objected that the historical character of Krishna is on by no means as secure a basis as that of Christ. For my purpose this does not greatly matter . . . Indeed it matters little if the personality whose message is embodied in the Gita was actually Krishna or someone else whose words have been attributed to him.

He professes himself as no more interested in

the veracity of the accounts of Krishna in Puranic literature than in that of Christ in the apocryphal *Gospel of St. Thomas*.

What he overlooks is that the first has influenced and is influencing Hindu thought and life, and the second is of interest to scholars only. What he ignores is the significance and value of history in divine revelation and human redemption—the "fact of Christ" as emphasized in the Ritschlian Theology, especially Herrmann, and as popularly presented in Dr. Carnegie Simpson's book under that title. He has not proved his right to place Krishna alongside Christ.

(b) Again the doctrine of transmigration presents difficulties to his western mind, which he candidly admits, and courageously grapples with in the Appendix (pp. 373-402). Instead of a soul for every insect, he is prepared to recognize one soul for a species, and an individual soul only where there is some sense of self; he seems to admit also the possibility of the elimination of a soul when conditions of survival are not fulfilled; and in a very suggestive argument he shows how such a stage of development may be reached that memory will survive death, and so the progress of this life be continued in the next. These modifications of the doctrine of transmigration are necessary to harmonize it with the tendency of his own thinking to ascribe high value to personality and its development. The Christian Church has had three theories of the origin of the soul—pre-existence, traducianism, creationism, and has given no authoritative solution of the problem. I do not preclude the possibility of a *via media* between essentially Christian thinking and the doctrine of transmigration being found; and this book undoubtedly supplies the direction for further enquiry.

Had the author of the book not committed what to me is the crucial error and fault of his book—the equalization of Krishna with Christ—he might have been led to recognize that the Christian doctrine of the Trinity would have afforded even a better point of departure for his speculations; not the ecclesiastical dogma, which leads to a hopeless *impasse*, but the historical revelation of God as recorded in the New Testament. The Hindu doctrine is speculative, the Christian historical; that is cosmological in interest, this is soteriological. And the writer's personal affinities, as he discloses them, are much more with the Christian than the Hindu interest.

(4) To the argument of his book we must now turn. (a) At the root of all becoming lies desire, and salvation is self-realization, the fulfilment of desire. This applies even to God, for God's infinitude does not exclude desire if within Himself there are the resources for the satisfaction of desire. Within Brahman—the totality of reality—the Absolute of Western monism—there are three categories, *Paramātmán*, *Pūrusha*, *Prakṛti* (approximately God, soul, world).

Though *being* has timelessly subsisted under three modes, nevertheless the second and third of these exist timelessly by reason of the necessity for them inherent in the first—in *Paramātmán*. His nature, then, is the timeless cause of the being of these other two . . . The existence of *Pūrusha* and *Prakṛti* has no significance apart from the need for them inherent in the Divine nature (*Paramātmán*) and from the *desire* and the dynamic will begotten of that need, that timelessly sustains them in being . . . *Paramātmán* is alone in the fullest sense real (*Sat*); the others are so far unreal as not self-subsistent.

Similarly in the Christian doctrine the Son is begotten of, and the Spirit proceeds from, the Father. Brahman exists in these modes, but does not exist apart from them; it is the unity which is itself impersonal, and personal only in two of its modes. *Paramātmán* is the personal God, whose desire to love and be loved, to need and be needed, by another, is satisfied by the evolution of the *Pūrusha* in connexion with, and by means of the *Prakṛti*. Personality is a mode of *Pūrusha* developed in this evolution. Human persons are essentially timeless as is *Pūrusha*; but personally in experience of themselves they are in time. The *Prakṛti* provides the vehicle through which the modes of *Pūrusha* realize themselves. "Individuated Conscious Personality" is

a mode under which *Pūrusha* evolves through the instrumentality of and in reaction to evolving *Prakṛti*. I do not hold *Pūrusha* to be essentially conscious or essentially personal, but only potentially so until its manifestation.

This distinguishes *Pūrusha* from *Paramātmán*. He says :

I hold *Paramātmán* to be in essence both conscious and personal; in whom there is no change of mode, no growth or evolution, but who progressively finds through the instrumentality of us and our experiencing the expression and fulfilment of that which is timelessly present in His nature,

namely, desire and its fulfilment, the need of loving and being loved.

(b) It is to be observed that the conception of Creation is rejected, and for it is substituted the dual yet complementary evolution of the two subordinate yet necessary modes of *Pūrusha* and *Prakṛti*. If we set aside the Christian idea of Creation, we might assimilate the Christian doctrine of the Trinity to this speculative construction by regarding the Logos and the Spirit as impersonal subordinate elements or factors in God, which by interaction, as final and efficient cause, evolve personality in the universe, capable of responding to God the Father as personal. I do not suggest this solution as a positive speculation, but rather as an interrogative suggestion. Of this I am certain that the term Creation does not solve the problem, as many thinkers have recognized, and Indian thought challenges us to a more constructive conception of the divine immanence. But I must press on with my exposition, although at every turn wide horizons and long prospects present themselves.

(c) Mankind is to be conceived as "a multi-personal evolution of the one and indivisible *Pūrusha*", in the earlier stages of which the initiative lies with *Prakṛti* but in the later with *Pūrusha*; yet the influence of experience and vehicle on one another is mutual. The emergence of "I"-ness carries with it the danger of selfishness (*Ahaṁkāra*—the "I"-maker). This must be overcome by the recognition of the oneness of all selves in a love which is not the loss of individuality. This recognition the writer states very boldly.

I am not man; I am the timeless *Pūrusha* evolving under the mode of this particular personality, experiencing in the terms of human nature.

In his own marriage he has found this oneness through love, which is no loss of individuality, but the fulfilment of personality.

Let us take our own case, dear one. You and I are each of us personal modes of the *Pūrusha*. Your personality and mine are each of them the product of ages of evolution through experience. And yet we are not two separate beings existing independently; we are two personal expressions of the one *Pūrusha*. Our personalities are distinct and non-identical, and will be so for ever; our *being* is one. Having passed through the lower non-self-conscious stages of our evolution toward full personality, we have both of us crossed the line of *Ahaṁkāra*, and are become fully conscious of ourselves.

Again and again does this experience of oneness in this relation come to expression; and one may believe that it is his experience here which has led him to this conception. Each personality finds its fulfilment in the other. This possibility is extended to other relations, as of parents and children; but its actuality has been most intensely experienced in this one relation.

(d) But he recognizes a Beyond. We may outgrow this world. Accepting transmigration for the souls not fully developed, he holds that souls so developed may attain "eternal life". There are experiences which need not be remembered to effect "the modification which results in the texture of the personality reacting to it"; but "there are others of such a nature that, unless we retain a memory of them, further progress along lines of the noblest experience would be impossible". Such an experience he finds in

his relation to his wife, and in all such "oneness" of persons, in whatever degree attained. The higher stage is reached when the human relation of husband and wife is transcended, and all that is perishable is left behind. Quoting the words,

Not for the sake of the *wife* is the wife dear,
But for the sake of the *Ātmān* the wife is dear,

he indicates what has been found in this temporal relation.

There we found ourselves and our fulfilling in communion with that timeless "I"—*Paramātmān*—in Whom we, and all else that Brahman is, has its being and finds its meaning.

Beyond *Pūrusha*—oneness in the common life—lies something even higher, as these words indicate—communion with *Paramātmān*, the personal God. Here is the satisfaction of the divine need.

The field of his *knowing* is the whole-content of the experience life of the multi-personal *Pūrusha* without beginning, bound or end. The field of His loving is His personal communion with the countless loving, yearning, needing *Pūrusha* "I's" as one by one they grow conscious of Him and turn to Him to find completion.

The purpose of the evolution of *Pūrusha* and *Prakṛti* is to develop the personal objects of God's love, in whose love His need is met. It is a splendid speculation, in which I find much to admire and approve, but of which it is not possible to give as full a description as it deserves. What I miss is the Son of Man who came to seek and to save the lost.

ALFRED E. GARVIE.

The Six Ways of Knowing. By D. M. DATTA, M.A., Ph.D. Allen & Unwin. 15s.

This book contains the substance of lectures given by the author when occupying a Chair of Indian Philosophy at the Bengal National Council of Education, and provides a critical study of the epistemological theories of the Advaita School of the Vedānta. These theories "must be of great interest to students of modern European Philosophy, in which epistemology has come to occupy a central place". As Dr. Datta points out, whereas "Western Philosophy has generally recognized two ultimate sources of knowledge, immediate knowledge or perception, and mediate knowledge or inference", the Advaita Vedānta recognizes four other sources of knowledge—authority, comparison, postulation, and non-perception.

Even Western books on epistemology are not generally light reading, and for most European readers the difficulty of this book will be immensely increased by its necessary use of Sanskrit technical terms, and by the unfamiliarity of the world of thought with which it deals. But no philosophy can be understood except in relation to its epistemology, and, in spite of the abstruseness of this book, its detailed description of the epistemological theories of the Advaita Vedānta makes more intelligible this, the most influential philosophy of India. We have found of special interest Dr. Datta's comparison of the epistemological theories of the Advaita Vedānta with those of Western philosophers whose words he quotes with admirable appropriateness and ease. The book provides another instance of that renaissance of Hinduism due to the re-statement of Indian philosophy by men who know the philosophy of the West as few in the West know the philosophy of the East.

SYDNEY CAVE.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London, and the date 1931 unless otherwise stated).

The Old Testament in the Light of Modern Scholarship: Abbreviated and arranged for use in Home, School, and Church. By FRANCIS WRIGLEY, B.A. Independent Press. 5s.

When Mr. Wrigley was Chairman of the Congregational Union of England and Wales he stressed the need of a shortened Bible consisting of selected passages which would make a real appeal to the modern world. He himself accepted the task of compiling a selection, and the first-fruits of his labours are now available in the volume of 360 pp. before us. His work cannot be better described than in the Foreword which Dr. R. F. Horton has contributed.

By leaving out a great deal which is not edifying or not essential he makes a Bible which can be read as a single book. By the aids which modern scholarship furnishes, he discriminates between the history and the legends; by recognizing the element of myth and the element of allegory, he rescues such great passages as the Creation story, the book of Jonah, the stories of Daniel from the charge of incredibility: by discovering the dates of the different books, at least approximately, he brings out the master fact of a progressive revelation; he shows how the conception of God and of His ways grew from a seed to the full flower in Christ. The value of his treatment becomes plain in the book of Jeremiah, where, by removing the confusions of the book, the person and the message of that greatest of the prophets become clear and convincing as the forerunner of Christ. Hardly inferior is the treatment of Ezekiel; his work as the practical founder of Judaism takes its due place in the history of religion. Or again the Psalms achieve a new beauty and spiritual value in the careful re-arrangement under subjects, and conjectural indications of their dates and the occasions of their composition.

We feel that all that is needed is for this shortened *Old Testament* to be used in the school and in the home for its value to be realized. Dr. R. C. Gillie and the Rev. James Reid some years ago published a very valuable shortened Bible which has been found of great service among Presbyterians. We are proud that a Congregationalist with wide pastoral experience has made himself responsible for a work of this kind, and we wish it God-speed. Ministers would do well to introduce it to Secondary Schools where they have influence as well as to their own young people. EDITOR.

A Running Commentary on the Gospel according to St. Luke. By E. W. S. PACKARD. S.C.M. 5s. & 3s. 6d.

The First and Second Epistles to the Thessalonians. By E. J. BICKNELL, D.D. Methuen. 8s. 6d.

Happy are the boys of Sedbergh School to have a chaplain and teacher like Mr. Packard, and happy the girls of Milton Mount where (as I learn

from a private source) this book is in use. This is a new kind of commentary and I hope the author will give us more of its kind. It is supremely good value. Pupils in upper forms can read it for themselves and other readers will welcome its freshness and insight. Enough of criticism is given to help us over knotty passages, but the chief feature of the book is its running interpretation, so that instead of puzzling over "trees" we see the "wood" in all its symmetry and beauty. Mr. Packard's method is to print on the left-hand pages (in italics) the text of the Gospel (in a translation of his own which, however, only deviates where necessary from the *A.V.* and *R.V.*), and on his right-hand pages his commentary. His analysis of the Gospel is sound and helpful, and his whole treatment that of a scholar and a sympathetic guide. I commend it with all heartiness, and it should be useful to missionaries as well as home-folk.

This new volume of the Westminster Commentaries conforms to the general tenor of the series as being "less elementary than the *Cambridge Bible*, less critical than the *International Critical*, less didactic than the *Expositor's Bible*". Based on exact scholarship it nevertheless comes across to the working minister and the interested layman. In an exhaustive Introduction Dr. Bicknell comes down on the side of the "traditional" opinion as to authenticity, etc., as, e.g., against Harnack's theory of two churches in Thessalonica (the Gentiles being the recipients of the first letter and the Jews of the second) and Prof. Burkitt's suggestion that the real author was Silvanus. One very useful feature of this commentary is the exegetical paraphrase; another, the detached notes on half a dozen important themes like Anti-Christ, the permanent value of Apocalyptic, and Paul's attitude to work. The exegetical part of this work is admirable and well proportioned. Altogether we have a worthy book, practical in the true sense, and one that will not disappoint the purchaser.

ALEX. J. GRIEVE.

Faith, Hope, and Charity in Primitive Religion. By R. R. MARETT.
Oxford Press. 10s.

In this volume the Rector of Exeter publishes lectures first given in Boston and afterwards repeated and amplified as the Gifford Lectures at St. Andrews. The author is one of the greatest living anthropologists, and he here uses his profound knowledge of primitive man to illustrate and illumine the origins of religion, ethics, and aesthetics. The first lecture on "The Religious Complex" has to do with the function of religion in primitive society and the beginnings of its moralization. Dr. Marett is quite clear as to the place and function of religion in human development, as when he says:—

To shed religion has truly never helped a people to prosper. Though half-hearted experiments in that direction have occasionally been made, it is not practical politics according to the verdict of history. Certainly as regards the savage with whom we are now alone concerned, religion is the central fact of his existence, and apart from it, it is impossible to conceive of him as existing at all.

In the next two lectures, dealing respectively with "Hope" and "Fear", Dr. Marett defends the interesting thesis that it is hope rather than fear which is the basic element in primitive religion. He contends throughout for the positive and active nature of the religious impulse and the essentially negative though chastening influence of fear. The abuse of fear in religious development is a morbid and increasingly sinister thing.

Our theologians, then, might take a hint from Native Australia and, at any rate, when religious initiation has reached a certain stage, should explain away their bullroarers and hobgoblins as so many rattles and gollywogs, which though playing their proper part in nursery education cannot possibly provide the symbolism capable of suggesting to an adult mind the true meaning of the fear of God. Perhaps a study of the natural history of religion might help them in this their task of brave and honest expurgation.

The remaining lectures in the book deal with "Last", "Cruelty", "Faith", "Conscience", "Curiosity", "Admiration", and "Charity". Dr. Marett's treatment of the psychology of primitive sex is sanity itself in comparison with that of others whom we know, and the lectures on "Faith" and "Admiration" stand out as admirable discussions of the moral initiative of faith on the one hand and the place and function of beauty in primitive religion and life on the other. Needless to say, the whole book is admirably written. Dr. Marett has a style that is all his own—clear, forcible, and humorous. He carries his learning very lightly, but there is plenty of it and the reader cannot but feel all the time that he is in very safe hands.

W. B. SELBIE.

Ethics. By NICOLAI HARTMANN. Allen & Unwin. Vol. I. 12s. 6d.; Vol. II. 16s.

These are two out of three volumes of a monumental work on Ethics by the Professor of Philosophy at Berlin University. Dr. Hartmann holds the Chair once occupied by Schleiermacher and more recently by Ernst Troeltsch, having been previously Professor of Philosophy at Cologne. He is a native of Latvia, went to school in St. Petersburg, studied medicine at Dorpat, philology at Petrograd, and philosophy at Marburg. He fought in the war on the Eastern front, and it was his war experiences which turned him to the study of moral values and away from the metaphysical investigations of morality in which he had previously been interested. His *Ethik* was published in German in 1926, and was at once hailed even by hostile critics as the most important treatise on the subject in modern times. One critic even went so far as to say that "Hartmann has only one great predecessor—Aristotle".

There is no doubt that the book really marks an epoch, and no brief review can do it justice. It is the first comprehensive attempt to deal with the whole subject of moral values as independent and autonomous. Dr. Hartmann owes much to Plato and Aristotle, Kant and Nietzsche, and to modern writers like Husserl and Scheler, but he is nothing if not original both in his treatment of his predecessors and in his own positive doctrine; it may be said without hesitation that he has restarted the study of Ethics on new, positive, and most hopeful lines.

Of the two volumes before us the first deals with the Structure of the Ethical Phenomenon or the Phenomenology of Morals, the second more specifically with Moral Valuation; the third (which has yet to appear) deals with Moral Freedom. In the first volume we are introduced to subjects like Contemplative and Normative Ethics, Plurality of Morals and Unity of Ethics, False Methods of Philosophical Ethics such as Egoism and Eudaemonism, to the Kantian Ethics and the essence of Ethical Values, the Ought and Metaphysical Perspectives. The second volume discusses Value, first in its general aspects and then in its application to the virtues such as justice, wisdom, courage, self-control and the like. This discussion raises questions like personality, love, and various social relations. Here Dr. Hartmann covers all the ground of Aristotelian ethics, and his study both

of the Platonic and Aristotelian ideals is of the deepest interest; so also is his criticism of other ethical systems and his positive exposition of his own views. For the bearing of these on religion we must probably wait for the last volume and for other work which Dr. Hartmann contemplates, but as Dr. Muirhead says in his introduction to the first volume:—

Professor Hartmann insists on the presence in the higher moral values of elements of faith, essentially religious, in the potentialities of human nature, and of hope that these will find their fulfilment. In this faith and hope as he himself says "man sees himself caught up in a larger Providence, which looks beyond him and yet is his own".

A word must be said as to the admirable way in which these volumes have been translated by Dr. Stanton Coit. He has turned a ponderous German work into a thoroughly English book—perfectly clear and intelligible. All the same it is not a book to be read in an easy chair but to be studied and pondered, and one that will well repay any pains spent upon it.

W. B. SELBIE.

Discovering Ourselves. By DRS. E. A. STRECKER and K. E. APPEL.
Chapman & Hall. 15s.

Here we have a very typical investigation of the working of the human mind in health and disease by two American nerve specialists. They approach their subject from the psychological as well as the physiological standpoint, insisting throughout on the close connexion between mind and body and on the all-pervading influence of mental states on behaviour. They are not, however, behaviourists in the strict sense of the term, though they always recognize that mind involves and requires appropriate action.

In the first six chapters of the work the authors deal with the Concepts of Modern Psychology, such as Sensation, Perception, Emotion, Habit, Instinct, the Conscious, and the Unconscious. They argue that nervousness is by no means always the result of disease of the physical nerves. Something more is involved both in the normal and abnormal issues of mental processes in action. The second and major part of the book treats of The Psychology of Every-day Life and the conflicting Urges of Thought, Feeling, and Action. Here we are on more pathological ground and are introduced to the great complexes of the herd, the ego, and sex, to extroversion and introversion, rationalizations, repressions, symbolisms, projections, sublimations and the like. The writers have evidently had wide experience in the treatment of abnormal mental states, and the distinguishing feature of their book is the good use they make of this experience in illustrating their subject. We cannot say the same of the numerous illustrative diagrams they use, which to one reader, at any rate, were more mystifying than illuminating. All the way through the writers stress the importance of diagnosis as the half-way house to a cure in nervous ills, and also emphasize the responsibility of the nervous patient for helping his own cure. The book is an altogether sane, scientific, and hopeful treatment of a subject which has a real interest for most people in these days of stress and strain.

W. B. SELBIE.

Philosophy of the Sciences: or The Relations between the Departments of Knowledge.
By F. R. TENNANT, D.D. (Tanner Lectures). Cambridge Press. 6s.

The Tanner lectureship in Trinity College, Cambridge, was founded in 1916 "as an occasional office"; so it is explained in Prof. Whitehead's

preface to the first series (*The Concept of Nature*; 1919). Prof. C. D. Broad was lecturer in 1923 and published in 1925. Now, Prof. Tennant's title and sub-title quote the very words of the founder's trust deed. And this lecturer creates in outline a complete theory of knowledge, dealing freshly and brilliantly with one science after another. Few short discussions can ever have been more packed with matter. Of course we have to accept the philosophical standpoint indicated in Dr. Tennant's two large volumes of what he prefers to call *Philosophical Theology*. Even the humblest of transcendentalists will hesitate to admit that philosophers can get outside human knowledge, and watch—by means of Analytical and still more of Genetic Psychology—how knowledge comes into being. A *here* that does not at its first emergence imply a *there*, a *now* which is not both linked with and distinguished from *thens* of the past and of the future, may appear to be an unreal abstraction. But Dr. Tennant's Empiricism is merciless, thorough, unhesitating. Readers of *The Congregational Quarterly* will probably be most interested in inquiring how this new empiricism works in a theologian's hand. Religion as such goes into the background; we are nowhere taught regarding "the knowledge and love of God and of His Son Jesus Christ our Lord". A philosophical Theism, claiming the same measure of probability which is attributed to any of the sciences, stands in the foreground; but are such alleged scientific findings regarding God really religious? Beyond Theism there is "dogmatic theology"—for which a slightly less hesitating plea is now hinted, as if it were logically implied in the facts of primitive Christian "history". Assuredly, the Christian Church cannot dispense with dogmatic theology; but, quite assuredly, dogmatic theology is not itself the supreme treasure for which a man might wisely barter all that he has.

Prof. Tennant's criticism of Ritschl is fantastic. Ritschl was primarily a Christian, secondly a Christian theologian. Only subordinately—and, one fears, unskilfully—did he deal with the philosophical problems which, Dr. Tennant would assume, furnished his point of departure. Not religious experience in the abstract, and not in any circumstances mysticism, but the knowledge of the Father "when the Son willeth to reveal Him" was Albrecht Ritschl's watchword. Again, Bishop Butler does not—except very rarely—draw an analogy between Natural and Revealed Religion. He draws a twofold analogy of "Religion both Natural and Revealed" to the "Constitution and course of Nature". If appeal must lie away from principles—to *fact*, let us at least see that we have our facts correctly stated.

ROBERT MACKINTOSH.

The Philosophy of Descartes. By A. BOYCE GIBSON, M.A. Methuen. 12s. 6d.

Descartes is one of the greatest names in philosophy. Mr. Gibson thinks that he has too often been studied simply as the starting point of modern thought. He has not been sufficiently evaluated for himself, in his actual historical setting. To study him in this way is what this new book of 367 pages undertakes to do on a very considerable scale.

It may be said at once that the work is admirably done, and that we have here a study of Descartes of very great value. What emerges especially is the religious purpose of the great philosopher. We see how he recognized that the great medieval synthesis of Aristotelianism and Christianity had utterly broken down. Descartes set himself, as one inspired by a Divine mission, to build up anew a comprehensive system of thought in which science and religion should both have their due place. The solution which he gave to his problem has to a very great extent governed thought right up to the present day.

Mr. Gibson, however, does more than explain the general position of Descartes in this interesting and valuable way. Each of his fundamental doctrines is taken singly and expounded with adequate criticism and an eye to later developments. The whole study, therefore, makes an excellent introduction to the philosophy of Descartes. It is eminently readable and is sane and well-balanced in its judgments.

It is no derogation from the worth of Mr. Gibson's work to point out that the way had been prepared by M. Gilson's studies of Descartes: Mr. Gibson himself sufficiently acknowledges this in his preface. But it is interesting to regard this English book as yet another development of the research which M. Gilson has set in motion, in which the connexions between the beginnings of modern philosophy and its mediæval background are adequately recognized. The new philosophy did not come into existence like an Athene springing fully armed from the head of Zeus: there is far more of the Middle Ages still in Descartes than has been generally recognized.

Yet, after all, the philosophy of Descartes was new, as Mr. Gibson makes abundantly evident:—

Descartes's doctrine of the personal approach to philosophy proves its authentic novelty by the light it throws on philosophy's problems.

It is of course true of all, and not least of the scholastic philosophers, that their greatness depends on their power of original vision . . . Their philosophies belong, it is true, to the common world of reason, but they are contributed to its stock by their own creative effort. Usually, however, they wipe the sweat of the contest from their brows in secret, and appear before us in the placid serenity of matured achievement. It was left to Descartes to show that the struggle is part of the victory . . . The fact that he has made his philosophy is an outstanding feature of that philosophy itself.

This is a penetrating judgment upon the importance of the "*Cogito, ergo sum*". It presents Mr. Gibson to us as a good guide to a most fascinating subject. It is impossible to follow him through all the details of the Cartesian philosophy. But it may be said that he deals adequately in succession with the Existence of God, the Nature and Object of Scientific Knowledge, the Problem of Perception, the Divine Attributes and the Vindication of Human Knowledge, Free Will, and the Moral Life.

Beyond the fundamental "*Cogito ergo sum*" the issues of the Cartesian philosophy lie especially in its ruthless dualism of Thought and Extension, and in its not very successful attempts to bridge the gulf between the two opposed "substances" by means of God. These matters are carefully and fully discussed by Mr. Gibson, who deals with them in all the intricacy of Cartesian detail.

The book may be warmly recommended, not only as a very complete account of the "Father of Modern Philosophy" and his work, but also as a good general introduction to problems which are still those of philosophy to-day.

ROBERT S. FRANKS.

The Idealistic Conception of Religion. By ALINE LION, D.Phil. Oxford Press
12s. 6d.

There is a good deal that is valuable in this book. It is by no means easy reading, but is all the same full of stimulating suggestions on the important theme with which it treats. Its immediate object is to bring to the English student of the philosophy of religion a knowledge of the special contribution made to the subject by the Italian Idealist philosophy, particularly that of Gentile.

The book bears as a subtitle "*Vico, Hegel, Gentile*". In reality, however, Hegel only comes in as a historical intermediary between Vico and

Gentile; and it is the Italians and not Hegel who receive the meed of praise.

Vico is lauded because he opposed Utilitarianism by a doctrine of the origin of society through the development of religion. The moral power of the idea of God manifests itself in history in the life of nations and in the development of the individual. It is absurd to imagine morality and civilization without religion.

Vico does not explain in detail the relations between theory and practice, between intellect and will, for since they coincide in God so they must in man, God's image. Indeed his view of religion seems mainly due to this notion that thought and will interpenetrate and form one single whole.

Hegel's great merit is his forceful exposition of the Idealist philosophy, which has made it so great a power in the world and has obtained for it such wide acceptance. But he is found wanting in that he regards religion as no more than a stage through which thought must pass on its way to metaphysical truth.

Gentile has corrected this error, and has restored religion to the fundamental position which it had in the thought of Vico. For him art, religion, and philosophy are all equally transcendental.

Art is the consciousness of the subject. Religion is the consciousness of the object as pure object.

Philosophy is the consciousness of the *a priori* synthesis of subject and object that of necessity resolves the contradiction inherent in art and religion.

But this does not mean that philosophy supersedes either art or religion. It exists only as the synthesis of these two forms, which again eternally distinguish themselves from each other and from it.

The form of religion which this doctrine leads to is *mysticism*, or, in other words, the assertion of the Absolute as extrinsic to the activity that asserts it—which means—the negation of such activity. Hence religion can never be realized in a pure form in experience; since the realization of it would involve the annihilation of the believer, and if he were reduced to nothing, he could not believe in the Absolute.

Religion in itself is that unrealizable thing which man always strives to realize altogether, while he actually realizes it in a relative manner each time he is religious.

Such is the doctrine of Gentile, which Dr. Lion takes great pains to present to us. It is highly abstract, and will not please those who hate abstractions. But those who can think abstractly may find real value in it.

ROBERT S. FRANKS.

Peter Abailard. By J. G. SIKES, M.A. Cambridge Press. 12s. 6d.

This is a real contribution to our knowledge of one of the most interesting figures of the earlier Middle Age. In some ways it is calculated to revolutionize the traditional conception of Abailard, or, as Mr. Sikes calls him, "Abailard". There seems to be a good deal of variation in the contemporary spelling of the name—even "Baalard" is found, and we are familiar with "Abælard". Mr. Sikes says that the common spelling, "Abelard", is inadmissible. But when a spelling has become common, is it worth while substituting a purist form, hitherto almost unknown?

The thesis of the book, which is abundantly proved, is that Abailard was not a rationalist, and that it is a mistake to regard him as the protagonist of a medieval *Aufklärung*. The phrase, "I understand so that I may believe", which is attributed to him and opposed to Anselm's watchword, "I believe in order that I may understand", is nowhere to be found in his writings.

On the contrary, Abelard shared with all the great luminaries of the Middle Age the view that we must begin with faith and so proceed to reason. He was eminently an orthodox and conservative thinker in his general theological attitude, however much some of his particular tenets may have shocked the mystically-minded St. Bernard.

Mr. Sikes follows the development of Abelard with care, and discusses his doctrine of God, Christ, and the Atonement all in detail. Full attention is also paid to Abelard's logical theories and to his ethics.

One very interesting discussion is that of Abelard's famous *Sic et Non*, in which the contradictory opinions of the Fathers are grouped under particular heads, so as to form a basis for a theological system. This procedure is of great interest, inasmuch as it furnished the basis of the theological method afterwards adopted by the great Schoolmen of the thirteenth century, and above all of St. Thomas of Aquinas. It has been held that Abelard gave orally to his classes the solutions of the contradictions assembled in the *Sic et Non*; and that Peter Lombard composed his *Book of Sentences* along the lines of these solutions, which he now incorporated in the text along with the sayings of the Fathers which were to be reconciled. Mr. Sikes thinks that it is doubtful whether Abelard supplied solutions to his students: his view is that the *Sic et Non* simply contained exercises in dialectic for them to work out. This view is justified by a reference to the Preface to the *Sic et Non*.

The most notable thing in Abelard's theology is without doubt his theory of the Atonement, at any rate if we consider what has been of permanent interest and value in his work. Mr. Sikes quite properly points out that Abelard's great vindication of the moral theory of the Atonement is supplemented by more "objective" views. But he rightly says that the man-ward aspect of Christ's work is made the centre of Abelard's doctrine of the Atonement. "The Cross becomes merely the incentive which induces us to follow in the road that Jesus trod". Why "merely"? Is it so easy a thing to follow in the road that Jesus trod; or is it a small matter that the love of God should be kindled in our hearts by the sacrifice of Jesus?

ROBERT S. FRANKS.

The Divine Comedy: its essential significance. By A. H. Norway. S.C.M. 5s.

Within the compass of 164 pages Mr. A. H. Norway has succeeded in his purpose of outlining the significant aspects of Dante's message to the world. Dante speaks still to our hearts and what he says is never out of date. Outwardly his world is not our world and his theology is not ours, but the essential problems which he faced, with clear-eyed courage, are our problems, and his answers are valid for us in this century. He wrote out of the depths of his experience that he might rescue mankind from its misery and bring it into peace. There is hardly any book that would better repay study to-day than *The Divine Comedy*. It needs study, close and prolonged, and we must go to the text itself in the original Italian, if possible, if we are to appreciate the undying work of the world's supreme poet. There is so much that eludes our grasp in Dante, but the essential significance is not difficult to seize and Mr. Norway is an excellent guide. After an introductory chapter, outlining the poet's experience, he takes us rapidly through the three books, eschewing the debatable things but dwelling upon the essentials. His book can be heartily recommended as an introduction to the Comedy.

E. W. SMITH.

SHORTER NOTICES AND DESCRIPTIVE LIST

(Books marked * are recommended for ministerial reading).

The Rev. Edward Hastings has completed another volume of *The Speaker's Bible* (Aberdeen, Speaker's Bible Office, 9s. 6d.)—Vol. II of St. John's Gospel, from 10¹⁶ to the end. The volume is marked by the characteristics we have previously noted in the series—the careful selection from sermons expounding the selected text, the use of recent literature, and catholic taste. We note that Mr. Hastings has drawn upon many Congregational preachers.

It was a good idea to gather from Geoffrey Studdert-Kennedy's manuscripts the notes of the addresses now published in *The New Man in Christ* (Hodder, 2s. 6d.). These addresses, in the main given at retreats, are mostly expositions of the most familiar passages in the N.T.—the Beatitudes, the Prologue of John's Gospel, I Cor. 13, the Great Commandment, etc. Occasionally poems are interspersed, but on the whole it is a subdued, though no less earnest, "Woodbine Willie" that we see. The book is good value.

The Rev. H. Mortimer Sinfield's *Jesus and Our Questions* (Epworth Press, 3s. 6d.) consists of addresses delivered in a Wesleyan Mission at Hull. They are practical and earnest—even passionate—and we can imagine them gripping and helping the young people to whom they were addressed. This is not to say that they will please every taste; it is certain that some will find them too sentimental and think that Mr. Sinfield goes too far in adapting his message to his audience. Mr. Sinfield owes much to Studdert-Kennedy, whose name and poems stud his pages.

Dr. W. Mackintosh Mackay "got on a good line" when he began a series of addresses on the self. These he has now published in *Our Attitude to Self* (Hodder, 6s.). After an Introduction on "The Importance of Being Ourselves" come addresses dealing with such subjects as "Self-Reverence", "Self-Knowledge", "Self-Reliance", "Self-Culture", and "Self-Denial". The second part is concerned with less pleasant topics—"Selfishness", "Self-Righteousness", "Self-Pity", "Self-Consciousness", etc. The addresses are helpful, though sometimes the illustrations used are trite and hackneyed.

Sunday School teachers will do well to read the Rev. F. C. Taylor's Morse Lecture, *The Teaching Mission of the Church* (Holborn Hall, 2s. 6d.), though they will be disappointed at the revelation that Primitive Methodist Schools are so backward. Mr. Taylor might have put in a good word for *School Worship*, by far the best Sunday School Hymnbook in this country to-day.

Dr. J. H. Snowden's *The Discovery of God* (Macmillan, 10s.) is a thoughtful examination of the subject which could without hesitation be placed in the hands of educated "seekers". After discussing "Discovery as a Universal Principle", Dr. Snowden next considers "The Goal" and "The Means" of discovery, and passes on to expound the discovery of God through science, philosophy, religion, the Hebrew prophets, and Christ. After facing difficulties in the way, Dr. Snowden concludes with a chapter on "The Discovery of God in Experience". A book well worth reading.

Mr. H. Osborne's *Whom Do Men Say That I Am?* (Faber & Faber, 10s. 6d.) is "A collection of the views of the most notable Christian and non-Christian modern authors about Jesus of Nazareth", and a remarkable collection it is. Christian theology is represented by eight Protestants

(including Temple, Inge, and Oman) and four Roman Catholics (Newman, Von Hügel, Belloc, Chesterton); there are three Jews and three Muhammedans, while science and philosophy are represented by thirteen, and literature by fifteen, names. Here you find what Tolstoy and Royce, Whitehead and Russell, Browning and Emerson, Shaw and Wells, Murry and Lawrence, think of Christ. An interesting compilation.

Scholars the world over will rejoice in Prof. A. C. McGiffert's determination to write *A History of Christian Thought*, and will rejoice to see the first instalment in a volume (Scribners, 12s. 6d.) labelled "Early and Eastern. From Jesus to John of Damascus". The veteran scholar has made many contributions to learning since his *Christianity in the Apostolic Age* placed all students in his debt. We are glad to learn that Vol. II, covering Christian thought in the West from Tertullian to Erasmus, is in the press, and we trust that Dr. McGiffert will have health and strength to carry out his project by means of volumes covering the whole period.

In the present volume, which has an excellent selected bibliography, Dr. McGiffert has to cover the most important centuries in the Christian Church. He wastes no words—the chapter on the Montanists, e.g., is a masterpiece of conciseness; his style is as simple and direct as his judgment in seizing on the salient points is sound. It is already clear that the completed work will be indispensable.

Mr. C. F. Andrews has long been the chief liaison officer between British Christianity and the Indian people, and he is held in high regard by Indians and Englishmen alike. His book, *What I Owe to Christ* (Hodder, 5s.) suffers from having been written at different times and in varied circumstances, and we cannot but think that had it continued on the lines of the first half, which is a spiritual autobiography, it would have been a powerful book indeed. Mr. Andrews's father was an Irvingite minister, and the atmosphere of his home is extremely well portrayed in the early chapters. How the boy gradually came to disagree with his father's faith and became an Anglican clergyman, only to revolt at the Athanasian Creed, is well told. Naturally much of the latter half of the book is concerned with India. From the experiences, both in childhood and later, which Mr. Andrews describes, it is clear that he is a mystic; is this, we wonder, one of the reasons why he understands the Indian people so well?

Dr. Kenneth Saunders introduces *New Life through God* (S.C.M., 5s.), a volume of addresses by Mr. Toyohiko Kagawa. Mr. Kagawa has now become social adviser to the Government of Japan, though he declines to take any pay. He is leading a movement for winning a million Christians in Japan, the main points of his presentation of Christianity being Piety, Purity, Peace, Labour, and Service. Dr. Saunders hails him as both the Tolstoy and the St. Francis of Japan. These addresses are marked by intense earnestness, and the utmost simplicity. It is clear, however, that it is by his life of sacrifice rather than by his words that Kagawa makes his appeal, even though crowds gather everywhere he speaks.

Mr. Paul Elmer More's *The Catholic Faith* (Princeton and Oxford Presses, 24s.—for 312 pp.!) is a Complementary Volume in the series on "The Greek Tradition". The longest essay is a study of "Christian Mysticism", but it is probable that most attention will be given to the other four—"Buddhism and Christianity", "The Creeds", "The Eucharistic Sacrament", and "The Church". The first essay concludes:

Buddhism, I think, at the last may be accepted as a preface to the Gospel. "lovely in its origin, lovely in its progress, lovely in its end", and as the most convincing argument withal that truth to be clearly known waits upon revelation.

Mr. More seems to have little insight into Protestantism, and no appreciation of that belief and joy in "the communion of saints" which marked men like John Robinson and R. W. Dale; he holds that

the sacramental ordering of life is essential to Christianity of any colour, and without the specific sacraments of the Church, centering in the mystery of the mass, worship must lose its significance and the sacramental life must be rendered thin and precarious.

He finds, as we might expect, much in the Ideas of Plato akin to the Christian faith; indeed,

I make so bold to say that, so taken, these same cardinal points of Platonism are the basis of Christianity, without which there can be no Church; they are implicit in the New Testament, but concealed at the beginning and only brought into the light when faith turned to philosophy for support against the disputers of the world.

At the same time,

the Epistle to the Hebrews, if properly studied, becomes to the understanding mind a document in the comparative study of religions by the side of which the theories of our anthropologists read for the most part like the guesses of children.

A suggestive, if not a satisfying volume.

We must remind the Master of the Temple of the scholar who said that the man who published a book without an index ought to be damned ten miles beyond Hell, where the Devil could not get for stinging-nettles.

A volume that covers as wide a range as the Rev. S. C. Carpenter's *Supernatural Religion in its Relation to Democracy* (Nicholson & Watson, 15s.) should certainly have given every assistance to the reader.

Is Christianity still supernatural? In what sense is it democratic? These are the questions which Mr. Carpenter sets himself to answer. In doing so he has to give an account of supernatural Christianity which includes an examination of the documents and of subsequent history. Its practical value is estimated, its leading ideas discussed, and their relationship with the theory of democracy considered. An attempt is made to envisage the future of organized Christianity, and Mr. Carpenter suggests

The pure supernaturalists and the pure democracies may yet meet in the Church of England, but, if they do, the democracies will have had the longer journey.

Mr. Carpenter has read widely, though sometimes his citations give the impression of a man using a commonplace book and saying, "That's a good quotation. I must work it in". The book is written in a lively style, and will well repay study. There are slips on pp. 39, 68, 106 (?) and 147.

What are Saints? (Sheed & Ward, 2s. 6d. and 1s.) contains the fifteen talks on saints recently broadcast by Father C. C. Martindale.

In **Anno Domini* (Longmans, 6s.) Mr. John Oxenham fills in the gap between *The Hidden Years*, which tells of the boyhood of Jesus, and *The Splendour of the Daze*, which deals with the years after the Crucifixion. In the new volume the Master's "working years" are described, reverent imagination illuminating the Gospel narratives. Mr. Oxenham had an extremely difficult task, but his skill, devotion, and admirable taste enabled him to succeed. Often a sentence throws new light on a familiar story; often Mr. Oxenham's way of putting things make an incident vivid and clear. Time and again we have felt indebted to him in reading these chapters, and we warmly commend the book to ministerial and other readers.

The Archbishop of York's commendation led us to open Father H. H. Kelly's *Catholicity* (S.C.M., 4s. and 2s. 6d.) with anticipation. What the Japanese Christians, for whom most of the book was written, made of it we do not know; certainly it was too much for us in parts. We can agree with Father Kelly that there is only One Church, holy and catholic, and that in the *New Testament* there is nothing between that One Church and the local church, but then suddenly we find that it was Robert Brown (*sic*) who "first formulated . . . the idea of Denominations"! Father Kelly's logic seems strange, and often the cart comes before the horse. We should have thought that the absence of the sense of sin caused men to cease the practice of confession, but to Father Kelly "the practical loss of the habit of confessing to a priest—as a quite normal thing—has led to an almost complete loss of any sense of sin". Then on p. 121 we have an argument about Bishops, on these lines:—

1. Fifty years after the Apostles, the pastors of local churches were called Bishops.
2. The Apostolic Succession of Bishops cannot be proved.
3. But "it was a generally accepted principle from about that time, and what may be called the Historic Episcopate was maintained everywhere for 1400 years".

But when people talk of the "Historic Episcopate", do they mean pastors of local churches? There is a fine spirit about the book, which makes it well worth reading, despite the blemishes we have been obliged to notice.

We always read with eagerness and profit the Rev. Alfred Fawkes's contributions to the *Modern Churchman*, and we welcome the papers now collected in *The Church a Necessary Evil* (Blackwell, 4s. 6d.). Fawkes died two years ago, at the age of 80. From 1881 to 1909 he was in the Roman Catholic Church, and then he returned to the Anglican fold. A Modernist and an Erastian, he had an incisive style which enabled him to present his findings in a cogent dress. These papers, with an Introduction and Memoir by Canon Major, form an excellent indication of his position and his method. Here is a typical specimen:—

But there is one feature of religious art, whether a quality or a defect, which it is well to remember: i.e., that it fixes and stereotypes what was originally,—and is in itself—in solution; and thus arrests the natural movement of the idea. Paradox as it may seem, it is a fact that art, which we are accustomed to regard as the freest expression of the freest activity of the freest members of our race, has acted as a restraint and fetter upon the human reason in its highest province.

The Rev. R. M. Gautrey's *"This Tremendous Lover"* (Epworth Press, 2s. and 1s.) is true preaching. Mr. Gautrey has been greatly moved by Francis Thompson's "The Hound of Heaven", and he expounds it in four sermons, which are prefixed by a Prologue outlining the chief events in Thompson's life. We found Mr. Gautrey's treatment extremely impressive, although at times there is a richness in his style—perhaps reflected from Thompson—which will not suit every taste.

A Man's Job (S.C.M., 2s.) contains chapters on the work of the ministry by Canon B. K. Cunningham (the Editor of the book), Canon Peter Green, the Revs. C. W. Hutchinson, C. Tomkinson, H. R. Meyer, H. R. Rogers, H. E. Hubbard, G. H. Woolley, and P. B. Clayton. Canon Green on "The Priest in the City Parish" and Mr. Meyer on "The Country Parson" are particularly good.

The Rev. J. W. Stevenson's *Christ and the Economic Crisis* (Williams & Norgate, 1s. 6d.) is an outcome of the World Conference on Christian Stewardship held in Edinburgh last year. It is a searching study of the relationship of Christians and Christian Churches to material things which ministers and Christians generally would do well to read.

Mr. Gilbert Sheldon's *The Transition from Roman Britain to Christian England, 368-664* (Macmillan, 10s.) is a contribution to historical learning by a brilliant amateur who did his work despite many handicaps. Mr. Sheldon's sister and Mr. Walter de la Mare prefix accounts of his life and work. The volume is welcome because it deals with a period about which much is still obscure. Especially is light needed on the spread of Christianity both before and subsequent to 597. The foci of Mr. Sheldon's story are the Battle of the Winwaed in 655, and the Synod of Whitby in 664. There is an admirable chronological table, but it scarcely compensates for the paucity of dates in the text.

Two new volumes in "The Simple Guide" series (Harrap, 5s.) are Miss D. M. Stuart's *Men and Women of Plantagenet England* and Mr. Wray Hunt's *Growth and Development of the English Parish*. Miss Stuart's is an admirable sketch, well written and well illustrated, which furnishes an adequate introduction to the life of the times. Mr. Wray Hunt's is a readable account of the changes that have taken place in the parish life through the centuries, although it is shockingly biased and scarcely reliable when it comes to speak of the Puritans.

Calvin's First Psalter, 1539 (Benn, 10s. 6d.) is a remarkable production. It contains first the Psalter in facsimile, then the Psalter transcribed into modern notation and type, and finally the Psalter with the melodies harmonized (modally) by Sir Richard Terry, with translations of the Psalms into English by Mr. K. W. Simpson. Sir Richard Terry's Preface traces the metrical psalms back to Clement Marot, and describes how, from being the recreation of a Catholic court, they came to be "the exclusive 'hall mark' of the severest form of Protestantism". The Psalter includes 18 psalms, the Song of Simeon, the Ten Commandments, and the Creed. It is perhaps on this foundation that subsequent metrical psalters have been built.

Perfectionism, Vol. I (Oxford Press, 20s.) is the seventh of the ten volumes in which the late Dr. B. B. Warfield's writings are being collected. The contents of this volume are exceptionally valuable. First Ritschl's Doctrine of Christian Perfection is considered in chapters in which he is regarded first as Rationalist, then as Perfectionist. Three chapters are then devoted to "Miserable-Sinner Christianity" in the Hands of the Rationalists, covering the ground from Ritschl to Wernle, Clemen to Pfeiderer, and "Windisch and the End". The last two articles are of special moment at the present time. Under the headings, "*Die Heiligungsbewegung*" and "The German Higher Life Movement in its Chief Exponent", Dr. Warfield describes the developments in Germany which resulted from Robert Pearsall Smith's campaign in 1873-1875, corresponding to the Keswick Movement started as a result of his activity in England. In discussing the Fellowships (*Gemeinschaften*) of the "Sanctification Movement" and the teaching of Theodor Jellinghaus, their outstanding personality, Dr. Warfield constantly raises points of the utmost interest and importance to-day. How far were these groups like the early Independent churches, how far did they correspond to Methodist societies, or to the modern "Group Movement"—these and similar questions are constantly in the mind as one reads.

Since writing the above we have received *Perfectionism Vol. II* (22s.), which contains "Oberlin Perfectionism", "John Humphrey Noyes and his 'Bible Communists'", "The Mystical Perfectionism of Thomas Cogswell Upham", "The 'Higher Life' Movement and The Victorious Life".

Volume VI in the collection is the *Westminster Assembly and its Work* (19s.). In this volume Dr. Warfield describes in great detail the work of the Assembly and the doctrines of the divines who took part in it, and then compares the Confession of Faith with other Confessions. This volume is marked by that careful and meticulous scholarship which characterizes all Dr. Warfield's work, and students will for a long time be grateful for it.

Dr. W. K. Jordan's *The Development of Religious Toleration in England* (Allen & Unwin, 21s.) covers the period from the beginning of the English Reformation to the death of Elizabeth. There is any amount of work in the survey, which, together with Klein's *Intolerance in the Reign of Queen Elizabeth*, provides an admirable introduction to the subject. Nevertheless, we have some hesitation about the book. Not only are there slips which suggest that Dr. Jordan delegated his proof reading, but if Dr. Jordan used all the authorities mentioned in his admirable bibliography there are some striking omissions in his text. This is not the place to examine these in detail, though a reference to the present writer's essay in *Essays Congregational and Catholic*, or to the *Transactions* of the Baptist and Congregational Historical Societies, would suggest some of them. It almost looks as if Dr. Jordan approaches the question of toleration from the angle of political theory. If it be so, some of his omissions could be understood, for it is extremely difficult to see all the way round a big subject. These criticisms must not suggest that scholars of the period can neglect the book. They would be very foolish to do so, for Dr. Jordan will save them much toil, and illumine for them many a dark corner.

The name of Dr. Rufus Jones on a title-page always assures a welcome for a book, and we are glad to have his "Noble Lectures", *Mysticism and Democracy in the English Commonwealth* (Harvard and Oxford Presses, 10s.). Dr. Jones sees in the first half of the 17th Century "a highly fertile flowering time of the mystical life", together with development in the idea and practice of self-government in Church and State. When on his own ground, dealing with the Seekers, the Family of Love, and the early Quakers, Dr. Jones speaks with authority, but we feel he is not equally sure of himself in dealing either with the early Independents or with English geography. Thus he gives to Browne and Barrow much of the credit due to Richard Fitz, and while Milton may be said to be "nearby" Grindleton, the same can scarcely be said of Sedbergh.

The lectures take us a little further on the way to the discovery of some common source from which the early Anabaptists, Independents, Familists and Seekers took their rise.

Mrs. L. V. Holdsworth's *The Romance of the Inward Light* (Dent, 7s. 6d.) is an expansion of *A Book of Quaker Saints*. The first part contains articles on George Fox, Margaret Fell, and Elizabeth Hooton, the first Quaker woman preacher; the second, four stories written round events in Quaker history.

Mr. W. Fraser Mitchell's *English Pulpit Oratory from Andrewes to Tillotson* (S.P.C.K., 21s.) is apparently an Oxford B.Litt. thesis. Its aim is to study the "literary aspects of the preaching of the period". This it does in great detail and thoroughness, not merely treating of Anglicans, non-Anglicans, and the Cambridge Platonists, but discussing the method of preaching—extemporaneous, the use of manuscripts, and so forth. While Mr. Mitchell is, perhaps, a little too optimistic in thinking he can make a study of the sermons of long ago readable, he has, nevertheless, given us a work of reference which should long be useful. The bibliography, which covers some 70 pages, is exceptionally well done.

There is no telling where Dr. Rendel Harris will break out next. After revelling in things Egyptian for a period, he is now on the *Mayflower* once more and arguing that the ship's masts are in the Congregational School-room at Abingdon. We hope we possess one-twentieth of Dr. Rendel Harris's life and ingenuity when we get into the eighties. *The Masts of the Mayflower* (Heffer, 2s.) is No. 6 of the Evergreen Essays.

A short time ago we noticed Dom Cuthbert Butler's *The Vatican Council*, the best Roman Catholic work on the Council to date. Dr. G. G. Coulton in *Papal Infallibility* (Faith Press, 7s. 6d.) has now given a characteristic account of the doctrine and of the Council in which, among other things, he shows the weaknesses of Dom Butler's study. Dr. Coulton's book should stand side by side with Salmon's *Infallibility* on every minister's shelves.

The National Sunday School Union continues to publish books for the assistance of Sunday School teachers. This quarter we have Miss Doris Street's *The Training Class* (1s.), Mrs. Clover's *More About the Beginners' Department* (1s.), Miss Bertha Krall's *Stories for Beginners* and *Favourite Primary Stories* (1s. each), and Volume I of *A Senior Lessons Handbook* edited by Mr. Godfrey Pain and Mr. E. H. Hayes (1s. 6d.). The last-mentioned is a composite work, Prof. J. A. Findlay dealing with "Jesus: His Personality", the Rev. F. C. Spurr with "Jesus: His Miracles", Dr. J. C. Bacon with "Jesus: General Problems", and the Rev. H. H. Wilson with "Problems about the Bible". This first volume, with the syllabus of future volumes, gives the prospect of being a very useful work.

A larger volume published by the Sunday School Union, edited by the General Secretary, the Rev. E. G. Braham (3s. 6d. & 2s. 6d.), is *Youth and Life*, the contributors to which are Dr. Saleeby, Prof. E. S. Waterhouse, Dr. W. F. Lofthouse, Canon C. E. Raven, Canon S. C. Carpenter, Dr. Townley Lord, Dr. Vincent Taylor, the Rev. J. W. Clifford, the Rev. R. W. Thompson, Dr. H. F. Sanders, Dr. A. E. Garvie, Dr. W. R. Matthews, and Prof. J. A. Findlay.

Two more volumes in the "Religion: Its Modern Needs and Problems" series, published by the Lindsey Press (1s. each) are Dr. S. H. Mellone's *Miracles and Modern Knowledge*, and the Rev. W. Whitaker's *Steps to the Religious Life*.

Mr. G. K. Chesterton's *Chaucer* (Faber & Faber, 12s. 6d.) is a delightful book, spoilt only by the sight of Mr. Chesterton's pathetic, robust, and valiant efforts to make history accommodate itself to the fact that he has become a Romanist. For, of course, this book ranges far beyond Chaucer; Communism, Puritanism, and a hundred and one other things find a place. Nevertheless there are chapters in which Mr. Chesterton really "gets down" to Chaucer, and whether he deals with the early romanticism or the later realism, he writes with insight and force. The book is one that cannot be read in a hurry, and it will bear putting on one side for a second perusal.

Prof. J. Dover Wilson's **The Essential Shakespeare* (Cambridge Press, 3s. 6d.) is, despite its smallness, easily the best book on Shakespeare that we have met. Few scholars know the plays as Prof. Dover Wilson does—while his style is as easy and pleasant as his co-editor's, Sir Arthur Quiller-Couch's, which is saying a great deal. Even those who have read many ponderous works on Shakespeare will learn a great deal from this "biographical adventure", and will be grateful to its writer. We have only one small quarrel with Prof. Dover Wilson. He writes so well that it is quite unnecessary for him to sharpen his antitheses and heighten his

colours. To say that the fathers of the Elizabethans "drank to the dregs the cup of Geneva under Edward VI" is an exaggeration that disfigures an admirable book; it would have been interesting to hear the verdict of John Calvin on this dictum—or of John Knox!

"Poets in Brief" (Cambridge Press, 5s.) is the title of a series of Anthologies chosen by Mr. F. L. Lucas. The first two volumes in the series are *Alfred*, *Lord Tennyson*, whose long life was lived amid comfort and wealth, and that strange eccentric *Thomas Lovell Beddoes*, who put an end to his own existence in the forties. Mr. Lucas does not hesitate to give us fragments from the poems when they appeal to him, and he includes some of Beddoes's letters, including the last pencilled note in which he said, "I ought to have been among other things a good poet". There is evidence of this in the selection, and Beddoes's gifts are seen in lines like—

I begin to hear
Strange but sweet sounds, and the loud rocky dashing
Of waves where Time into Eternity
Falls over ruined worlds.

From the United States comes **Lyra Mystica* (Macmillan, 7s. 6d.), "An Anthology of Mystical Verse" edited by Mr. C. C. Albertson, introduced by Dean Inge. The selection ranges from the *Old Testament*, Plato, and Æschylus to Helen Keller, Sir Ronald Ross, and J. S. Hoyland. It reveals the fact that the English-speaking race, and not least in the 19th Century, is remarkably rich in religious poetry. Every minister should have this book on his devotional shelf, or at his bedside. He will find many old favourites, but also much that is new to him. Thus T. E. Brown's "My Garden" is there, but also his "Specula":—

When He appoints to meet thee, go thou forth .
It matters not
If south or north,
 Bleak waste or sunny plot.
Nor think, if haply He thou seek'st be late.
 He does thee wrong.
To stile or gate
 Lean thou thy head, and long!
It may be that to spy thee He is mounting
 Upon a tower,
Or in thy counting
 Thou hast mista'en the hour.
But, if He come not, neither do thou go
 Till Vesper chime.
Belike thou then shalt know
 He hath been with thee all the time.

Two new volumes in the University of London Press's "Treasures of Modern Prose" (2s. each) are *Modern Short Plays* (Third Series) and *Modern Literary Essays*. The plays are by Miles Malleson, "Saki", Dorothy Una Ratcliffe, Essex Dane, Harold Brighouse, F. Sladen Smith, and Maurice Baring, the essays by R. L. S., A. C. Bradley, Augustine Birrell, Lord Dunsany, J. B. Priestley, A. W. Chapman, Robert Lynd, Philip Guedalla, John Freeman, John Drinkwater, and Arnold Bennett.

Prof. J. A. Gunn's play, *Spinoza, the Maker of Lenses*, (Allen & Unwin, 3s. 6d.), is published in celebration of the tercentenary of the birth of one of the most likeable and suggestive of philosophers. We have enjoyed reading it, but we cannot think that it will be successful on the stage—surely no lodger and landlady, and no officers' mess, even in the 17th Century, ever talked in the stilted language which Prof. Gunn gives them.

Mr. E. Martin Browne is arranging and editing a series of religious plays (Allen & Unwin, 1s. each). The first four are *The Story of Christmas Coventriæ* (XV Century) and *Mary The Mother*, also adapted from *The in Mime*, with Bible words and carols, *The Sacrifice of Isaac* (adapted from the 14th Century Brome MS.), *The Maid Mary*, adapted from *The Ludus Coventriæ*.

Mr. John Buchan's *Julius Cæsar* (Davies, 5s.) is written with the competence which marks all his work. Whether he is elucidating his theory of Cæsar as "the supreme realist of history" or describing his campaigns, he is always clear and to the point. He sees in Cæsar a cultured man of genius who possessed spiritual radiance and an "inbred goodness".

M. André Maurois' *Voltaire* (Davies, 5s.)—translated by Mr. Hamish Miles—is, of course, eminently readable. But it takes for granted that his readers are acquainted both with the facts of Voltaire's early life, and with its background. We imagine that a student who hoped to find in the sketch an "Introduction" to Voltaire would soon be at a loss.

The two new volumes in the "Great Medieval Churchmen" series (Methuen, 7s. 6d.) have been admirably done. They are the Rev. Henry Bett's *Nicholas of Cusa* and Dr. A. J. Macdonald's *Hildebrand*. Mr. Bett divides his study into three parts, Life, Writings, and Philosophy; the third part naturally takes half the book, and readers will find the exposition of Nicholas's philosophy illuminating. Those who know Dr. Macdonald's studies of Berengar and Lanfranc will know that they can expect sound scholarship and penetrating criticism in this work on Gregory VII, whose life was so many-sided that it is not surprising that the biographer had to ask for more space in order to give adequate treatment.

Miss Emma Marshall Denkinger's *Philip Sidney* (Allen & Unwin, 16s.) belongs to the picturesque school of biography, as "In the early spring of 1572, as primroses were paling on the level lands about Cambridge" perhaps indicates. Every possible device is adopted to add colour to the narrative; Sidney's presence in Paris on the 24th August, 1572, for example, affords opportunity for a sketch of the massacre. All this, of course, helps to make the book readable, though a severe simplicity, we cannot help but think, would better have matched the subject of the biography.

Give a Yorkshireman the freedom of the centuries and the right to range over his broad acres, tell him not to worry about an index or foot-notes, or very much about authorities, and he can produce a racy book, though how far it can be relied upon is a matter for discussion. The twelve characters in Mr. G. C. Heseltine's *Great Yorkshiremen* (Longmans, 16s.—a high price even for twelve Yorkshiremen) are Captain Cook, Andrew Marvell, Guy Fawkes, William Wilberforce, Blind Jack Metcalf, Thomas Fairfax, Richard Rolle, Joseph Priestley, John Wycliffe, Richard Bentley, John Fisher, and "An Ancient" (Henry Jenkin, who is said to have reached the age of 169). A lively and entertaining volume.

In these *blasé* days enthusiasm is always welcome, and it warms the heart to find anyone so wholehearted a hero-worshipper as the Rev. J. A. Patten shows himself to be in *Sir Walter Scott: A Character Study* (Clarke, 5s.). Mr. Patten approaches Scott as a Borderer, reared in the atmosphere of worship and admiration, and in this centenary year of Scott's death he pays him the tribute of this volume.

Even though we cannot share Mr. Patten's views of Scott, feeling that there is much to be said for Carlyle's verdict, we can nevertheless appreciate the case he makes. He divides his study into three parts—"Scott

and His *Journal* ", " Scott and His Critics ", and " The Genius of Scott ". This scheme leads to some repetition. We found the second part especially useful. It is safe to say that no reader could fail to guess Mr. Patten's profession, but it is a matter for rejoicing that ministers continue to make literary contributions of this kind.

Another Scott book is Dame Una Pope-Hennessy's *The Laird of Abbotsford* (Putnam, 7s. 6d.), which she calls "An Informal Presentation". This is a readable, if somewhat highly-coloured "Life", the pace of which quickens as the story develops. Dame Pope-Hennessy is wise not to attempt to embroider the lily; the story of Scott's last days has been told once for all, and this narrative is satisfied to rely on it.

We opened Mr. E. F. Benson's *Charlotte Brontë* (Longmans, 12s. 6d.) with eager anticipation, but by the time we were half-way through we had been constrained to say, " The only possible review of this book must begin, ' Mr. Benson has written a very interesting novel ' ". It would be unfair to be as severe as this, however, for there are parts of the book where Mr. Benson keeps to the facts; and his discussion of the part of Branwell in the composition of *Wuthering Heights* is extremely good. Two things mark Mr. Benson's treatment of the subject—an obvious delight in correcting Mrs. Gaskell, and an intense dislike of Charlotte herself. In some instances the criticisms of Mrs. Gaskell's famous—deservedly famous—biography are just; in others Mr. Benson demands that she should have treated her sources in a way it took scientific historians a long time to learn.

Mr. Benson reveals himself as an " Emily-ite ", but surely enthusiasm for Emily need not mean such continual detraction of Charlotte. No language is too strong when Mr. Benson gets going. He even finds " unmitigated hatred and contempt " for Branwell in Charlotte's letters: she herself, though in love with a married man, was pitiless to Branwell, who was in love with a married woman. Emily and Anne were in alliance, and Emily was friendly to Branwell, and this was the cause of the " estrangement ", the " implacable " feeling, between her and Charlotte. Again, once started, Mr. Benson gives his imagination full play. He paints a picture of Branwell coming home late from the Black Bull, Charlotte downstairs offering him not so much as a word, while in Emily's room he finds one willing to talk things over. " Silent daily antagonism " about Branwell grows for three years between the two sisters ", an estrangement which she (Emily) would not suffer to be reconciled " even in her last days.

As an attempt to solve the mystery of the Haworth Parsonage the book may be welcomed, but Mr. Benson can scarcely expect readers of the Brontës to find it conclusive.

Once upon a time a reviewer could be relied upon to say that political biographies were too long. That complaint cannot stand against Prof. G. M. Trevelyan's *Sir George Otto Trevelyan* (Longmans, 12s. 6d.); indeed, we should have been glad to have more of the letters of the biographer of Macaulay, the friend of Roosevelt, and the historian of the American Revolution. For Trevelyan was never a politician only; indeed he was never a politician first, although he was one of the last of the Whigs. He was a man of letters in the best sense; there can have been few, in youth or age, who kept about them the atmosphere of culture to the degree in which Trevelyan did: even when in Ireland as successor to the murdered Lord Frederick Cavendish he did not forsake the classics.

Sir George Trevelyan's lines fell in pleasant places. Amply supplied with money, and with more than his share of brains, he had a long and

happy married life, talented children, congenial work to do, and health and strength to do it. His son's biography is written with the pen of the practised writer, and with a restraint which perhaps might have been less severe with advantage. The glimpses of Macaulay, Carlyle, Gladstone, Morley, and Roosevelt add to the book's interest. Does Prof. Trevelyan, we wonder, advise his students at Cambridge to publish books without index?

The sons of the late Canon Wilson have done well to publish their father's life—*James M. Wilson: an Autobiography, 1836-1931* (Sidgwick & Jackson, 10s. 6d.), adding to it a bibliography and such information as is necessary to make a connected story. The aim of the narrative is to show the change in religious thought that took place both in the writer himself and in the rest of the world during his long life. It is a fascinating story all through—from school at King Williams's College and Sedbergh, through University life at Cambridge, as master at Rugby and Headmaster at Clifton, to parish life at Rochdale and a Canonry at Worcester (1905-1926). In many ways Wilson was a generation before his time, while his writings when he was in the eighties and even nineties showed remarkable freshness. In Rochdale he was contemporary with J. Hirst Hollowell, and it is to be regretted that two good men never really understood each other. The editors have done their work extremely well.

Not much time has been wasted in producing books about Bishop Gore. In *Charles Gore, Father and Son* (Murray, 3s. 6d.), Mr. John Gore, the Bishop's nephew, tells of the Bishop's home and family, and especially of his father, also Charles. It is really a family book, illustrated by letters written by Gore at different periods of his life. Mr. Gordon Crosse's *Charles Gore* (Mowbray, 2s. 6d.) is a masterly little biographical sketch, which will both satisfy those who knew Gore, and provide those who did not know him with a competent sketch of the man, and an adequate account of all that he did for the Church he loved and served.

Mr. E. F. Podach's *The Madness of Nietzsche* (Putnam, 7s. 6d.) is translated from the German *Nietzsche's Zusammenbruch*, published in 1930. How much advantage is gained by investigating the circumstances of Nietzsche's breakdown is a matter of opinion. To some it may seem of no service to know that from 1889 to his death in 1900 Nietzsche was mad; for others it will colour their judgment of his works. We do not propose to follow Dr. Podach in his narrative, or to attempt, when doctors disagree, to decide on the causes of Nietzsche's madness. Where all this kind of thing leads is suggested by the opinion of a medical nabob quoted in the Preface to the English Edition:—

Jesus's fate is simply incomprehensible without the help of psychopathology . . . The idea that Jesus was a mental case can no longer be arrested in the realm of scientific knowledge—the idea is "marching on". Science has dragged Jesus down from the throne of godhead and has recognized Him as a human being. Science will yet recognize Him as a patient.

"He is neither first-rate, nor second-rate, nor tenth-rate. He is just his horrible unique self". So Mr. Bernard Shaw describes Frank Harris, whose biography—*Frank Harris* (Cape, 7s. 6d.)—has just been written by Mr. Hugh Kingsmill. The only liars we have known to approach Harris are—but we mustn't. Not without ability, and with unlimited self-confidence, Frank Harris forced himself into the editorial chair, first of the *Evening News*, then of the *Fortnightly*, then of the *Saturday Review*. He knew most people in the literary world of his day, except those who refused to meet him; he wrote about most of them, relying on his imagination

when the facts gave out or were not sufficiently interesting. He was a blackmailer, and his *Autobiography* is utterly unreliable, and shockingly obscene. In his presence no woman was safe; perhaps the man can best be summed-up when we learned that when he pressed Browning

to confide whether he had learned the whole gamut of passion from Mrs. Browning, or whether he had amassed his sexual love from a number of sources, Browning drew into himself like a hurt snail and looked indignant. Harris tried to conciliate him by adducing Shakespeare's frankness about lust, but Browning remained in his shell.

A "horrible" man indeed. Let us hope he was unique and pray that he may speedily be forgotten.

Mr. Jonathan Cape invariably does well for his authors, and Mr. J. W. M. Sullivan's *But For the Grace of God* (7s. 6d.) is beautifully produced. Mr. Sullivan can write, too, and it can safely be prophesied that anyone starting this scarcely-disguised autobiography will be anxious to read on. Mr. Sullivan's views on women may or may not commend themselves, but his Marjorie and Sybil are certainly creatures of flesh and blood, and not abstractions. It is the man himself who presents the reader with his greatest problem. Musician and mathematician, with talents on various lines, "Shaughnessy" in some ways remains strangely naïve. The ease with which he generalizes from his own experience is a typically youthful trait; for example,

I have already referred to the writings of Dostoevsky as a revelation. They happen to constitute one of the major revelations that any man can experience.

On the whole the book presents us with a personality never truly integrated. Of this Mr. Sullivan himself seems to be conscious, for he says,

Apart from such exterior constraints my life was bound to be amorphous. . . . I knew of no "cause", religious, social, or other, to which I could devote myself.

The book tends to justify the conclusion to which experience on every side leads, that it is impossible for man or woman to live an integrated and therefore happy life without religion, and without some great cause or purpose equivalent to religion.

Mr. H. C. Mason's *Adventures in Religion* (Watts, 3s. 6d.) is an autobiography which tells of the boyhood of a Wesleyan minister's son in South Africa. Handicapped by bad health and poor sight, the boy broke down in his teens, by which time he considered himself emancipated from his father's religion. The book then jumps to an Epilogue which leaves us not very clear where Mr. Mason stands to-day.

Mr. Stuart Wood's *Shades of the Prison House* (Williams & Norgate, 12s. 6d.) is a book that raises great problems. In it a man who has spent most of his life in prisons of all kinds, though he has kept clear of crime during the last five years, tells his own story. The first ineluctable question is how far the book is truth and not fiction; this may seem to be a harsh judgment, but Mr. Wood stresses so much his ability to get money out of people by "telling the tale" that the reader cannot but wonder. Incidentally the tale was often told to ministers:—

Money was perilously scarce and it looked to me as if I should have to fall back upon "the tale". I tried one parson, who advised me to leave. Worthing lest worse befall me, but another came down with a quid and I withdrew to a local hostelry to relieve my feelings.

Accepting the book as an accurate account, the whole vexed problem of the treatment of the criminal is presented. An unfortunate home and

early misdemeanours led to crime; when once it was found how easy it was for a man with quick brains and glib tongue to deceive, the descent was swift, and soon drink came to play its part. Mr. Wood contends that it is the impossibility of getting honest work which results in recidivism. Here is the vicious circle:—

Criminal: "I am utterly tired of this awful life. I would give anything to get honest work and go straight".

Society: "That is what you say. But how are we to know that you are sincere in your desire?"

Criminal: "I will prove my sincerity. Give me any kind of work I am able to do and I will prove it".

Society: "We cannot do that. You have lost your character for honesty. You are a convicted criminal. Once a criminal, always a criminal. We are sorry, but we don't believe you".

How far has the reform movement affected prison life? Mr. Wood claims that in practice it depends largely on the Governor, from whom the warders take their cue. It is evident, however, even from this book, that, while much remains to be done, the progress has been considerable.

Mr. Wood hides nothing, either about himself or the evils of prison-life; he shows how the prisoners' lack of interests not only causes egocentricity, but masturbation, neurotic states, and insanity. It remains to be said that the book is as thrilling as any novel. One hopes all the time that the writer is going to come through—so often he breaks the law for no obvious reason—and it is disappointing that he does not tell how salvation came in the end.

Another book which presumably we have to regard as genuine is Mr. R. B. Brown's *The Apology of a Young Ex-Parson* (Duckworth, 10s.). Mr. Brown was educated at Tonbridge and Cambridge; then he appears to have acted at the Old Vic., taking Orders in December, 1926, and relinquishing them in 1929. He has apparently written two novels, which, in the reviews on the jacket of the present book, are described as "quite delightfully improper" and "engaging in their naughtiness". The publication of extracts from Mr. Brown's diary can only be called crude exhibitionism. He had no real call to the ministry, and admitted that he had no personal knowledge of Christ; his purpose in taking Orders seems to have been to supply life and light, colour and vivacity, to the Church. It is clear from the beginning that he has no real message to preach, and no belief that the people to whom he ministers are persons like himself, children of God for whom Christ died. He always "does himself very well", and is bored and repelled by ordinary folk.

Last night I drank champagne all alone, and ate my first strawberries and cream of the season: these things *do* count.

In the afternoon I took two funerals: very brilliant sunshine for a change, and so I wore a clean cotter and the beautiful purple damasked satin silk stole all embroidered with Japanese gold and scarlet silk. This was great fun.

I used my new silver font to baptize a delicious baby; and the Bishop came to supper. There is nothing more to record, except that I bought to-day two bottles of vermouth . . .

This shows Mr. Brown's attitude to his work. Add to it that he is very vain about his personal appearance, and very annoyed that Canon Hephher should say

that I am not at all an unusual person, which is ridiculous, since anyone but a fool could see that I am quite a singular person.

and you get a good idea of Mr. Brown, who describes the menu of a luncheon at the Carlton Grill, after which

coffee in the lounge, and deep talk of Christ, Richard Middleton, D. H. Lawrence, and things like that.

The trouble is that there is no sign of either deep thought or hard reading in the diary. The books Mr. Brown reads are all ephemeral modern stuff. He is one of the many nice, attractive boys who are so pathetic because they have not grown up.

Sir Ernest Benn is the individualist *par excellence*, and in the papers he has printed in *Honest Doubt* (Benn, 6s.) he lays about him with characteristic vigour. Socialistic schemes, State interference, quotas and conferences, are all soundly belaboured, and the *i*'s of the argument are dotted and the *t*'s crossed in the address on economy Sir Ernest recently broadcast. While often the violence of the denunciation excites criticism, yet it has to be said that there is nothing the country needs more than that sense of responsibility in high places and in low which Sir Ernest desiderates. He would do well, however, to remove from his writings such unworthy gibes as "indeed, the banker is wise to look rather carefully at the cheque of a legislator".

Six of the most distinguished economists in the country—Sir Arthur Salter, Sir Josiah Stamp, Mr. J. Maynard Keynes, Sir Basil Blackett, Dr. Henry Clay, and Sir William Beveridge—delivered the Halley Stewart Lectures in 1931. These are now published under the title *The World's Economic Crisis and the Way of Escape* (Allen & Unwin, 4s. 6d.). As Sir William Beveridge suggested in the delightful persiflage at the beginning of his lecture, the patient has to make a choice between the specialists called in, for they are by no means in agreement. Perhaps the one point on which they would all agree, and the most important lesson the peoples and governments of the world have to learn, is suggested in Sir Basil Blackett's words:—

The Cabinet Room in 10 Downing Street ought to have prominently emblazoned on its walls the Hegelian motto, "The Altogetherness of Everything".

Mr. H. G. Wells's *The Work, Wealth and Happiness of Mankind* (Heinemann, 10s. 6d.) is one of those massive works from which the reviewer shrinks, for he knows the space at his disposal in any ordinary journal is too limited, we will not say to criticize, but even to describe, the book. This volume is planned as a successor to *The Outline of History* and *The Science of Life*. It is

intended to be a picture of all mankind to-day, a picture of living mankind, active, working, spending, making and destroying.

Thus it describes how man has learnt to think, and conquered force, distance, hunger and climate, how he buys and sells and organizes work, how he becomes rich and poor, how woman plays her part, how man is governed, and how he learns and plays. This gives but the briefest indication of the many topics included in a survey which is a remarkable work of co-ordination and compression. It would be unlike Mr. Wells to concern himself merely with past and present, and so his concluding chapter deals with "The Outlook for Mankind".

A short time ago we strongly recommended our readers to read Mr. Hartley Withers's *Everybody's Business*. Those who desire a shorter work should read Mr. Withers's *Money in the Melting Pot* (Sidgwick & Jackson, 3s. 6d.), the clearest account we have seen of the economic crisis.

Vol. IX in Mr. F. S. Marvin's Unity Series is called *The New World-Order* (Oxford Press, 8s. 6d.). It consists of lectures given in Danzig, 1929, and Stockholm, 1931. The contributors are Mr. Marvin himself

("The Chief New Thing", "Contemporary Education", and "Race Problems in Industry and Culture"), Mr. Herbert Dingle ("The Atom" and "The Universe"), Mr. Osbert Burdett ("English Literature"), Mr. Ragnar Östberg ("Swedish Architecture"), Miss Doris Mackinnon ("Biology"), Dr. Östen Undén ("International Law"), and Mr. Hartley Withers ("Economic Success and Failure", and "International Finance").

Mr. Arthur Porritt has edited the contributions made to Commission I of the World Conference for International Peace through Religion, the terms of reference of the Commission being "What are the causes of war and the tendencies that make for war?" The contributors include Sir Arthur Salter, Sir J. Arthur Thomson, Mr. C. F. Andrews, Mr. Wickham Steed, Prof. Alfred Zimmern and Prof. André Siegfried. *The Causes of War, Economic, Industrial, Racial, Religious, Scientific, and Political* (Macmillan, 7s. 6d.), is thus a valuable collection of evidence.

Problems of Peace: Sixth Series (Allen & Unwin, 8s. 6d.) consists of lectures delivered at the Geneva Institute of International Relations last August. Prof. Zimmern writes a chapter in this volume also; among the other contributors are Prof. H. J. Laski and Dr. Sherwood Eddy ("Russia and the World Community").

Dr. W. G. Moore, who contributes to our pages this quarter, has done good service in writing *France and Germany* (S.C.M., 2s. 6d.). Dr. Moore has had exceptional opportunities of studying the two peoples in recent years, and his survey affords great help as we try to understand the fears and suspicions, the policies and the Parties, of what it is to be feared must still be called the rival nations. There is an extremely useful Appendix suggesting material for further reading. We commend the book to our readers.

Mr. Henry Brinton's *The Peace Army* (Williams & Norgate, 3s. 6d. & 2s. 6d.), after surveying the present state of the world, suggests that the way to prevent future wars is by means of a "Peace Army" on the lines recently suggested by Miss Royden, Dr. H. R. L. Sheppard, and Dr. Herbert Gray.

The Devil's Camera (Epworth Press, 2s. 6d. & 1s.), by Messrs. R. G. Burnett and E. D. Martell, deals with "the Menace of a Film-ridden World". The authors make out a very good case, though we imagine that their violence will sometimes prevent the book from making its way. They claim that the cinema is being employed over all the world to make profits by appealing to the lower side of human nature. They illustrate their case from films both in the United States and in this country. Perhaps the two strongest points they make are the effect of the Hollywood type of film on the Eastern races, and the failure of the churches to make the full use of this means of religious propaganda. They point out that the film trade has employed all kinds of means to prevent the competition of the churches, but they hold that, were the pulpit to use the screen as an aid and accessory, the cinema might be saved from its most obvious dangers.

In *Social Decay and Eugenical Reform* (Constable, 6s.), Prof. F. C. S. Schiller surveys social, political, and industrial life to-day, and suggests ways and means by which eugenics can help to solve its problems. We have a Eugenical Baby Show, and the eugenical reform of the House of Lords—

a very convenient starting-point for an attempt to sublimate human snobishness into a basis for positive eugenics, to transform our present

"nobility" into a real aristocracy, and to stimulate everywhere an appreciation of aristocracy in the original and proper sense of the word—i.e., a regard for human excellence.

The eugenical reform of the plutocracy, democracy, and the intelligentsia is then discussed. Prof. Schiller is provocative as ever. Evidently his sojourn in Oxford did not acquaint him with the existence of Mansfield or Congregationalism, for—

For over 1500 years the Christian Churches have not seen fit officially to introduce any alteration into the Creeds in which they stereotyped the revelations with which they had been entrusted.

Kant also meets with Dr. Schiller's displeasure—as do many other individuals and institutions.

Dr. J. F. Worsley-Boden's "Essay in Reform"—*Mischiefs of the Marriage Law* (Williams & Norgate, 21s.)—occupies more than 400 pp. It consists first of a valuable summary of marriage and divorce in history and possible relief under the present law, together with lists of statutes and cases cited and details of the divorce law in other countries. There follows an indictment of the present system in this country, and a plea for reform, in which Dr. Worsley-Boden accepts the six grounds for dissolution of marriage accepted by the Royal Commission Majority Report—Adultery, Wilful Desertion, Cruelty, Incurable Insanity, Habitual Drunkenness, Imprisonment for Life under a Commuted Death Sentence—and adds a seventh—Incurable Disease at time of marriage. Dr. Worsley-Boden argues that our present divorce law is based on

the Canon Law, which has outlived its day, and is a dark blot on English justice and the *bête noir* (sic) of all who realize that large and liberal marriage laws are the corrective of sexual immorality and the key to matrimonial stability.

He believes that

the new understanding of sex and the reform of the law in the introduction of greater liberty of divorce will improve both the happiness and the morals of marriage.

Dr. Worsley-Boden does not always carry us with him, but there is no doubt that the present legal system, with its limitation of divorce to adultery, leads to collusion and a great deal of sexual immorality.

Mr. A. Corbett-Smith seems to have written about most things, and it is surprising that he has not written about women ere this. *Woman: Theme and Variations* (Douglas, 8s. 6d.) is a weird medley of grave and gay, wise and foolish, sound observation and casual and careless chat. Most readers will be able to learn something from it, but it is unlikely that they will conclude that Mr. Corbett-Smith, who is a disciple of Mr. Havelock Ellis, has solved the woman problem, or that he is a safe guide through the perplexities of these modern days.

Mr. Havelock Ellis introduces a work most difficult to review, *A Thousand Marriages* (Williams & Norgate, 21s.), which bears the names of Dr. R. L. Dickinson and Miss L. Beam. This "Medical Study of Sex Adjustment" is based on the case-book of a New York gynecologist, whose experience covers 35 to 40 years, and whose skill and conscientiousness are abundantly manifest in the specimen case-history in the Appendix. Some patients were in consultation with the doctor from youth to widowhood or old age, and he has data, therefore, for every stage of sex life.

The survey will be of special value to the medical profession, especially in its claim that sex experience can be deduced from anatomical evidence. Ordinary readers and especially those called upon to help men and women

in the pastoral relationship, will be placed at a disadvantage, because they will be in doubt how far these cases represent the generality of women. The mere fact that a woman consults a gynecologist in itself may suggest some measure of abnormality. It is to be hoped that the condition of things disclosed in the volume is abnormal, for it reveals an amount of marital misery that can only be described as sickening. The book deals in detail with frigidity, passion, and dyspareunia; with the amount and technique of coitus; with auto-erotism, the use of contraceptives, etc.

Perhaps the most striking impressions left at the conclusion of the survey are:—

- (1) A realization of the vast ignorance of people entering on married life.
- (2) The entire absence in most of these cases—and apparently in the doctor's counsel—of what may be called self-control. Even when the religion of husband or wife is stated, it seems to be assumed that the body is supreme, that if desire exists it must be satisfied. Anything like a co-ordinated life, with sex in its due, though subordinate, place is of the rarest occurrence.

If this book represents the average normal life of married people of the Anglo-Saxon races, it is clear that the Christianization of man has yet to begin.

Dr. Alfred Adler's *What Life Should Mean to You* (Allen & Unwin, 10s. 6d.) may be called a popular exposition of "individual psychology". Psychology "is the understanding of an individual's attitude towards the impressions of his body", and its first requisite—what psychoanalysis lacks—is "a recognition of the coherence of the personality and of the unity of the individual in all his expressions". All life's problems can be grouped under occupational, social, or sexual. Dr. Adler discusses in readable style, the various aspects of his subject—feelings of inferiority and superiority, early memories, dreams, family and school influences, adolescence, crime, occupation, love, and marriage. He has much to say that is of pertinence and value, though he plays continually on one string. His conviction "that Individual Psychology shows us how we could change every single criminal" illustrates the over-emphasis which marks the book.

If business men can overcome the American atmosphere they may pick up some useful tips from Dr. D. A. Laird's *Psychology and Profits* (Williams & Norgate, 6s.). There are sentences like

This results in deflating a position which one executive worked into a 10,000 dollar value when it is taken by a very capable man, who, on account of these individual differences, cannot produce this value because a neatly drafted organization chart restricts his functions to the character of his predecessors,

but there are short crisp epigrams too.

The latest volume of the *World Dominion* survey is the Rev. T. Stanley Soltau's *Korea* (World Dominion Press, 3s. 6d. & 2s. 6d.). This volume, which deals with the response to Christianity of "the hermit nation", has as a special feature pictures of indigenous church buildings. There are the usual maps and charts, and Dr. Kilgour again contributes a chapter on "The Bible" in the area surveyed.

The article on Madagascar by the Rev. A. M. Chirgwin lends a special interest to a volume printed for private circulation, *Ten Years' Review of Mission Work in Madagascar, 1921-1930*. Edited by the Rev. H. A. Ridgwell, this is the seventh decennial review of the London Missionary Society's work in the island. It contains full information and statistics, and should be read by all who wish to keep abreast of missionary enterprise in a particularly interesting field.

The Rev. E. Shillito's *Craftsmen All* (Livingstone Press, 2s.) deals with "Fellow-Workers in the Younger Churches". It tells of evangelists like Prophet Harris, wayfarers like Sundar Singh, martyrs in China and Madagascar, artists like a Sinhalese muhandiram, poets like N. V. Tilak, tribesmen like Khama, champions like Kagawa. It is well to be reminded that the heroic days of Christendom are not all in the past.

Miss Iris Corbin has told the story of *Tamate the Fearless* (Independent Press, 6d.) for children in the Junior Textbook for the Congregational Union Young People's Examination.

Those who ask whether Unitarianism can provide sufficient dynamic for missionary service will be interested in Mr. M. C. Ratter's *To Nungroi* (Lindsey Press, 1s.), the account of a recent visit to the Khasi and Jaintia Hills (to the north of Assam). Mr. Ratter's racy narrative, in which Unitarianism seems to have Calvinism as its opposite, recounts his experiences and tells of the life, worship, and beliefs of the people he visited.

In *The Pioneering Days of Southern Maoriland* (Sharp, 6s.) the Rev. M. A. Rugby Pratt, the President-Elect of the New Zealand Methodist Conference, tells of the work of James Watkin, the first Methodist missionary and his successor.

Mr. Basil Mathew's *Yarns on Heroes of the Day's Work* (Livingstone Press, 1s.) deals with Wilberforce, T. S. Raffles, David Bruce, F. L. Brayne, and Nansen.

We acknowledge ourselves conquered by Mr. Edmund Blunden. On opening *The Face of England* (Longmans, 3s. 6d.) our first impression was one of surprise; we wondered what the editors of the "English Heritage" series said when Mr. Blunden's manuscript reached them. It consists of short sketches on all manner of more or less relevant subjects, and not only in prose, arranged according to the changing year. Then we wondered if this *genre* were not within the range of most ready writers did they but give themselves time to pause for the right word. But after the cricket match at Harmans, Mr. Blunden had won his victory, and we settled down to pure enjoyment with criticism stilled, and we entirely commend *The Face of England*.

The authors of two other volumes in the Series had no easy task; but they have surmounted the difficulties. Mr. Hugh Walpole writes a charming introduction to Mr. Guy Parsloe's charming study of *The English Country Town*, and Sir Chartres Biron performs the same office for Mr. H. G. Corner's *London*, a packed little book which does not manage to mention the Fleet Prison in the 16th Century or the building that to-day stands on its site.

Mr. Clennell Wilkinson had plenty of material for his *The English Adventurers* in the same series. From the doughty deeds of Crusaders, Explorers, Navigators, Buccaneers, Soldiers, and Missionaries he has compiled a racy story.

The Labouring Life (Cape, 7s. 6d.) is, we are ashamed to say, our first introduction to Mr. Henry Williamson, for we have read neither *The Village Book* nor *Tarka the Otter*. The present volume is really a continuation of *The Village Book*, describing the life of the Devonshire village of Ham in summer and autumn as the former book did in winter and spring. Mr. Williamson is uniformly successful with men and things; there is verisimilitude about his village characters, and he makes a scene live before the eyes of his readers. All lovers of nature will rejoice as they

read, both for the contents of the book, and because Mr. Williamson came to the village of Ham before it had been changed by the influx of modern life. A word must be spared for the publishers, who have not only produced the book with their usual skill, but have issued it at a cheap price.

General Peter N. Krassnoff's *Napoleon and the Cossacks* (Allen & Unwin, 12s. 6d.) is an historical novel of nearly 600 pages, which is well written and sustains the interest of the reader to the very end. Some of the passages are extraordinarily vivid, especially those describing the retreat from Moscow; the reader is made to feel the relentless pressure of the Russian winter on the health and *morale* of Napoleon and his men. General Krassnoff does not hesitate to bring his two heroes into personal contact with both Napoleon and Alexander. He leaves Napoleon very abruptly, and assumes his reader's acquaintance with his fate after the fall of Paris.

A very appropriate jacket with its snow deserves a special word of praise.

Miss N. Brysson Morrison's *Solitaire* (Murray, 7s. 6d.) is a novel which tells afresh the story of that fascinating and mysterious woman, Mary, Queen of Scots. The book we found to be strangely uneven; the first chapters seemed to drag heavily, and it was not until half-way through the book that Miss Morrison took wings. The last pages are written in a most attractive style, and the hardest-hearted cannot withhold his sympathy from the imprisoned Queen.

Miss E. M. Delafield stands alone in her power of describing catty women; there is not a single attractive woman in *Thank Heaven Fasting* (Macmillan, 7s. 6d.). That Miss Delafield skilfully delineates young women of the idle rich society class thirty years ago there is no doubt, and she seems to do it with impish delight. There is something of Jane Austen about this book, though we wish it could have been relieved by a less pleasant character.

EDITOR.

**Tell John*, by the Revs. Geoffrey Allen and Roy McKay (Maclehose, 5s.) contains nine essays in which the Chaplain of Lincoln College, Oxford, and the Vicar of St. Mark's, Birmingham, consider the message of Jesus and present-day religion. The views of the writers are in the main a form of the Barthian theology and the school of crisis; and the writers themselves seem strongly inclined towards movements similar to the Oxford Group. These essays have a very real religion in them, and will be of great service to every sympathetic reader. The thought that God speaks, and that it is ours to hear and obey, and the truth of the sovereignty of God, are the theme of the book. What needs to be more definitely faced is the relation of faith to knowledge, and to the rest of life's experience; and perhaps there is just a touch of impatience with the less spiritual types of mind. But the book is a contribution to the permanent things of the soul, and I hope it will be very widely read.

*Dr. Robert Mackintosh's *Some Central Things* (Indep. Press, 3s.) is a Biblical study of the Messianic aspect of Christ's life and teaching, based on the great fact, about which Dr. Mackintosh says there is "no shadow of doubt", *viz.*, that Jesus "knew and felt Himself to be the destined fulfilment of the Messianic hope". There is a striking chapter on "Paul and Paulinism", and at the end an outline of "N.T. Christologies". This little book of 110 pages reflects a mind so keen, and yet so modest and fundamentally Christian, that it is a most winning bit of Biblical interpretation. It has none of the "fog of technicalities" in which Dr. Mackintosh fears that Gospel studies are now being enveloped: "Logic is a great thing", he

says, "but there are stronger forces still; and the friends of God have wiser teachers than inference, unrolling its conclusions in a shadowy twilight". I hope Dr. Mackintosh will yet complete the wider scheme of which he calls this book a fragment.

Those who have lost their first fervour for the old Alexandrine philosophers will find it rekindled by Dr. R. B. Tollinton's *Alexandrine Teaching on the Universe* (Allen & Unwin, 5s.). The period covered is roughly from the last century B.C. to the birth of Athanasius. There are sketches of the thought of Philo, Plotinus, Clement of Alexandria, and Origen; and many vivid touches in the comparison of their genius with our modern science. The Alexandrines were interested in what follows this life, in "the mystic union of the soul with God"; but we—"The majority of good men and women are leaving life's great open questions to be solved when life is done, and are meanwhile aware that the human race may have ten billion years to spend on this planet". This is a book of great value; it is written from a profoundly Christian perspective, and with a deep culture, both philosophically and in its literary excellence.

The general interest in the views of Sir Arthur Eddington and Sir James Jeans is, in the main, sound; and whatever objections may be raised from a realist position against the idealist philosophy underlying those views, it is fairly cool of Mr. C. E. M. Joad to assume throughout his *Philosophical Aspects of Modern Science* (Allen & Unwin, 10s. 6d.) that these prominent scientists have made a belated acquaintance with philosophy, and lack philosophical training. Mr. Joad's criticism of them is little more than the stock arguments against idealism applied at great length to their special case. In the second half of his book Mr. Joad is much more interesting, and gives us his own views, which seem to comprise a lively brand of realism of his own—and not without serious difficulties, to which it is only right to say that the author is not blind. The best thing in the book is his discussion of æsthetic and religious experience; but the admission that the mystic is in touch with "reality" as no one else is, would seem open to many of the objections which have been urged against the scientists whose philosophical sins are the immediate cause of the book. One is inclined to ask again, What does Mr. Joad mean by "the stream of life"? And what by saying that "God's holiness would be lessened by His accessibility"? The quotation on this point from Von Hügel seems to carry a different sense from the hard one Mr. Joad puts on it. This is an interesting book, with many clever pages in it; but it will not sink either Sir Arthur Eddington or Sir James Jeans.

Mr. W. Denham Verschöyle's *The Soul of an Atom* (Search Publishing Co., 7s. 6d.) is a blend of the recent physics and astronomy with venturesome philosophical speculations on the physical basis of immortality. It is hardly satisfactory to speak of the mind or the soul of an atom when all you mean is an aura, or field of energy, surrounding it; and to pitch the beginning of things into the electron is not much better than when the psychologist pitches everything into the sub-conscious, about neither of which do we really know very much at all. The author's opinion seems to be that thought and life are emanations, akin to light, and that they appear in some condition or other when things are ready for them; and just as light travels on independently of its source, once it has been started, so thought and life are finally independent of their point of origin, and go on. But this is not immortality: it is a variant of Newton's first law of motion. There is a good deal that is very interesting in the book.

A. T. S. JAMES.

The book of *Revelation* has been more misused than perhaps any other part of Scripture. Now a French writer, Dr. Paul Couchoud (Watts, 4s. 6d.) has discovered in it the secret of Christianity and the key to Christian origins. The true founder of Christianity is not the Jesus of the Synoptic Gospels, but the Lamb on the Throne, the Lion of the Tribe of Judah, the First and the Last and the Living One as portrayed in the Apocalypse. It is difficult to read the book patiently, for it flies in the face of so much that has now been established by reasonable scholarship, but it will no doubt attract some people who like this kind of thing.

The study of comparative religion is most necessary and useful. In *Religion, its Basis and Development* (Allenson, 5s.) the Rev. Montague Dale pleads for such a study and writes a number of essays on such subjects as the Definition, Prevalence, Origin, Evolution, and Rationale of Religion and its influence on society and morals. They are brief but useful and popular discussions of big subjects, characterized, perhaps, by some over-quick thinking and a rather indiscriminate use of authorities. For many people, however, they will serve as a good introduction to the whole subject of religion in its wider aspect.

In *Religion, Morals, and the Intellect* (Allen & Unwin, 5s.), Mr. F. E. Pollard pleads for a sane rationalism in religion and the conduct of life. He is very fearful of what he believes to be the modern tendency to depreciate the reason, and he would set it up again on its proper throne. He writes well and persuasively and has our entire sympathy in his polemic against sentimentalism and the misuse of symbols and magic. At times, however, he overstates his case. He is a Quaker and cannot quite avoid the air of superiority which sometimes characterizes even the best of Friends. At the same time his plea for intellectual liberty and for a religion which is life and power rather than rites or words is well urged and most needful.

In *Civilization as Divine Superman* (Williams & Norgate, 12s. 6d.), Mr. Alexander Raven contends that the true object of man's worship and devotion is civilized society regarded as a super-organic whole. He reaches this conclusion by way of Darwin, Nietzsche, Spengler, and Shaw. His book passes in rapid review the whole story of human development, which points, he thinks, to the conclusion that "a living reality exists in civilization,—a personality as vital and intense as that of any individual human being". Further, the super-organic personality which this civilization embodies is the true Godhead. No doubt if we grant Mr. Raven's premises, there is something to be said for his conclusion, but in spite of the care and learning he has expended in developing and illustrating his theme, he fails to carry conviction.

"Man, like the mouse, has had to do a lot of thinking to hustle for a living," and therefore Prof. Joseph Jastrow argues in *Effective Thinking* (Douglas, 7s. 6d.) that it is just as well he should learn to think rightly and avoid the many errors and pitfalls which dog his steps. Hence this book, which is an essay in popular psychology written as a guide for busy people in a busy world. There is nothing new in it, but it is full of common sense and not without interest. We learn how to avoid "thobbing" and the cult of the "higher foolishness" and a great many other things which no doubt we need to know.

W. B. SELBIE.

Of recent years several outstanding books have been published from which it is possible to get an intimate understanding of the daily life of the typical Indian villager—an understanding obviously necessary for the shaping

of a policy of self-government or its intelligent support. Among the best of such books Mr. and Mrs. William Wiser's *Behind Mud Walls in India* (Allen & Unwin, 6s.) will take an honourable place. An American missionary couple with two small boys settled in camp alongside a village in the United Provinces, for the purpose of a survey—as they expected, for a few weeks. But they found that they could only secure data of value in so far as they became friends, and they stayed on for five years. They shared the village life, and they have set down the results with simple realism.

Their sympathy with the villager in his temptations and his entanglements, in his careful preservation of his very scanty rights, and his reluctance (often too well justified) to attempt the most obvious reform, may lull the reader into the belief that all is well. Their touch, so free from impatience or indignation, for three-quarters of the book might convey the impression that as it was in the beginning, so it ever shall be, and that all talk of reform is foolishness. But, if the book be taken as a whole, it expresses a deep and determined pessimism. From quite preventable causes Indian peasants suffer almost beyond believing. But these causes are so interlaced that only a change of heart can root them out. Anyone who is likely to have anything to do with India as missionary or administrator should know this book by heart. The knowledge will light his way through many a dark passage.

Christian Education in India (Macmillan, 3s. 6d.) is a little book, by a former Director of Public Instruction in the Punjab (Sir George Anderson) and the former Bishop of Madras (Dr. Whitehead), which takes up the report of the Lindsay Commission (reviewed in January), and attempts to carry it further. In the interests of Christian efficiency, the multiplication of Training Colleges for elementary teachers, and more effective work for the village Christians, it would make a much cleaner sweep of many of our Christian Arts Colleges. Its proposals are so extreme that it is not likely that the Boards will accept more than a portion of them. But it is bound to have an influence, for if we were starting afresh, we should be likely to adopt something corresponding to this scheme. The L.M.S. is little concerned, for it does not commit itself to large expenditure on higher education. We must make once again the protest that 3s. 6d. for twenty thousand words spread out over much paper is too high a price.

F. LENWOOD.

NEW EDITIONS, REPRINTS, ETC.

- W. T. A. BARRER. *The Unfolding of Life*. Sharp 3s. 6d. Parts of a Fernley Lecture revised and reprinted.
- J. RENDEL HARRIS. *The Guiding Hand of God*. National Free Church Council. 2s. 6d.
- Whitaker's *Southold*. Princeton & Oxford University Presses. 12s. This is called "a substantial reproduction" of Dr. Ephraim Whitaker's *History of Southold, L. I., in Its First Century*, now edited, with additions, by Dr. C. E. Craven.
- W. M. FLINDERS PETRIE. *Religious Life in Ancient Egypt*. Constable. 3s. 6d. First published 1924.
- W. M. FLINDERS PETRIE. *Social Life in Ancient Egypt*. Constable. 3s. 6d. First published 1923.
- HENRY C. LPA. *History of Sacerdotal Celibacy in the Christian Church*. Watts. 5s. Fourth edition revised.
- WALTER DE LA MARE. *Lewis Carroll*. Faber and Faber. 3s. 6d. Chapter reprinted from *The Eighteen Lighties*.
- THOMAS CARLYLE. *Reminiscences*. Dent. 2s. Eyreman's Library. C. E. Norton's edition of 1887. There are sketches of James Carlyle, Jane Welsh Carlyle, Edward Irving, Lord Jeffrey, Southey, Wordsworth, "Christopher North".
- JAMES THOMSON. *The City of Dreadful Night*; Sir J. G. Frazer. *Adonis*; G. Elliot Smith. *In the Beginning*; Ivor L. Tuckett. *The Evidence for the Supernatural*. Watts 1s. each. Thinker's Library.

LECTURES, PAMPHLETS, ETC.

- All these Lectures deserve attention.
- HAROLD J. LASKI. *Nationalism and the Future of Civilization*. Watts. 2s. Conway Memorial Lecture.
- W. R. INGE. *The New Twilight of the Gods*. Longmans. 1s. Inaugural Lecture, University College of Wales, Aberystwyth.
- SIR MICHAEL SADLER. *Liberal Education for Everybody*. Lindsey Press. 1s. Essex Hall Lecture.

- G. G. KULLMANN. *The Challenge for Leadership of our Time*. Oxford Press. 2s. Walker Trust Lecture on "Leadership" delivered before the University of St. Andrews.
- SIR J. A. THOMSON. *Purpose in Evolution*. Oxford Press. 2s. 6d. Riddell Memorial Lectures delivered before the University of Durham.
- P. H. WICKSTEED. *The Religion of Time and the Religion of Eternity*. Lindsey Press. 1s. The Essex Hall Lecture of 1899 with Appendix and Notes.
- G. A. JOHNSON ROSS. *Behavior and Destiny: A Christian View*. Stanford and Oxford Presses. \$1. West Memorial Lectures. Extremely useful.
- S. A. COOK. *The Place of the Old Testament in Modern Research*. Cambridge Press. 2s. An inaugural Lecture.
- FRANCIS E. O'LLARD. *Education and the Spirit of Man*. Allen & Unwin. 2s. 6d. and 1s. 6d. Swarthmore Lecture.
- RENDEL HARRIS. *Nicodemus*. 2s. *When and Whither*. Heffer. 3s. Nos. 4 and 5 of the "Evergreen Essays".

ALSO RECEIVED.

- JOSEPH SMITH. *Synoptic Tables, Showing the Relationship of the First Three Gospels*. Birmingham: Beacon Press. 2s. Based on Johannes Weiss's *Synoptische Tafeln*.
- ANDREW C. BAIRD. *St. Paul's Life and Letters*. T. & T. Clark. 1s. Primers for Teachers and Senior Bible Class Students.
- G. W. COLEMAN. *Through Shining Windows*. Epworth Press. 2s. 6d. "Sermons for Children".
- C. BERNARD COCKEY. *Broken Things*. Stockwell. 2s. 6d.
- "A. K." *The New Reformation*. Stockwell. 3s. 6d.
- CAPT. REGINALD WALLIS. *The New Man*. Pickering. 1s.
- J. C. M. DAWSON. *Present-Day Problems*. Pickering. 1s. 6d.
- ERNEST BAKER. *The Prophetic Lamp*. Pickering. 1s.
- ROBERT LEE. *Cameos of Our Lord*. Pickering. 3s.
- HAROLD HOLLAND. *You, Christ's rd.* Crossway Press. 1s.
- G. P. FORD. *Why are you alive?* Allan. 1s.
- T. H. WALKER. *Life's Vaulted Arch*. Pickering. 2s. 6d.
- Birth Control and Public Health*. A "Report on Ten Years' Work on the Society for the Provision of Birth Control Clinics". Preface by Prof. Julian Huxley. The Society, S.E. 17. 1s.

PERIODICAL PUBLICATIONS.

London Quarterly and Holborn Review (April). These two journals have now amalgamated, a forerunner of the union of the Methodist Churches shortly to take place. It is a pity that the first combined number does not give any details of the new arrangements; we are simply informed on the cover that the Editors are the Rev. John Telford, for so long Editor of the *London Quarterly*, and the Rev. B. Aquila Barber, of the Primitive Methodist Publishing House. The number is quite a good one, among the articles being the Rev. J. A. Chapman's "Preaching", Dr. C. J. Wright's "Christology: Its Starting Point and Place in Christian Thinking", Prof. Humphries's "Christ's Miracles and their Message", and the Rev. Leslie Peake's "Tennyson and Faith".

The Hibbert Journal (April). The Editor writes on "Let us Educate our Masters", Sir James Baillie on "Spiritual Religion", Dr. C. F. Nolloth on "The Meaning of the Resurrection", and Dr. F. L. Cross on "Anglo-Catholicism and the Incarnation". There is a personal appreciation of Bishop Gore by Dr. Vernon Bartlett, and Dr. Rudolf Otto continues his study of "The Sensus Numinis as the Historical Basis of Religion".

Baptist Quarterly (April). We are glad to see the article by the Rev. W. H. Haden on "A Doctrine of the Baptist Ministry". The Rev. Frank Buffard writes on "The Religious Education of Church Members" and Mr. Francis Beckwith on "The Early Church at Leeds".

The Modern Churchman (April-June). A valuable article is Dr. Bouquet's "The Future of Ascension Day". The Bishop of Birmingham writes on "The Religious Situation" and the Editor on "A Ten Years' Truce to Controversy". A useful contribution is the Rev. C. H. D. Grimes's "Protestantism in Spain".

The Church Quarterly Review (April). The Bishop of Gloucester continues his sketch of "The Church", while the Bishop of Oxford discusses Resolution 42 of the Lambeth Conference. Canon Maynard Smith deals faithfully with Mr. Belloc as a historian, and the Rev. Walter Wragge surveys "The Broad Church Movement". Dr. J. Conway Davies has, for his subject, "Lambeth, Sex, and Romanticism", and there is an unsigned but informing sketch of the Churches of Europe.

The Expository Times (April-June). In these days when much attention is being paid to the curricula of theological colleges it is interesting to read Dr. McFadyen's "The Place of Languages in Theological Education". There are

three articles on "The Barthian School" by the Rev. J. H. Morrison, the Rev. N. W. Porteous, and Dr. J. M'Connachie, and a useful note by Dr. Bartlet on "The Doctrine of 'Particular Guidance' ". Dr. C. H. Dodd's "The Framework of the Gospel Narrative" is timely.

The Friends' Quarterly Examiner (Fourth Month. Mr. Edward Grubb writes on "The Inward Light", and Mr. John S. Hoyland on "The Teacher and the Inward Light". Dr. Austin Priestman discusses "The Poetry of George Meredith", Mr. Wm. S. Westover "Religious Education at School", and Mrs. Robinson continues her reminder of the life of Conscientious Objectors during the War.

British Journal of Inebriety (April). The only article in the number, which is largely devoted to reviews, is Dr. W. Norward East's "Mental Defectiveness and Alcohol and Drug Addiction".

Individual Psychology and Psychosomatic Disorders (I) is No. 4 of the Medical Pamphlets of the Individual Psychology Publications. Dr. Langdon Brown's "The Return to Aesculapius" is especially interesting in its use of D. H. Lawrence as an illustration; Dr. Woodcock's "The Development of Individual Psychology in the Twentieth Century" is a valuable summary; two important papers are Dr. Carruthers Young's "The Relations between Organic Disease and the Affective Life", and Dr. Vere Pearson's "Individual Psychology of Phthisis". Dr. M. Robb's "Organ-Jargon" is an excellent example of psychology run mad, and that is a mild way of putting it.

The International Review of Missions (April). The editors continue their survey of "The Missionary Significance of the last Ten Years", this number including South-east and Central Asia, the Near East, and North Africa, Africa and Madagascar. The Rev. Harold Fey's subject is "Missions and Machines", Mr. W. P. Anderson's "Christian Missions and Lepers", while the Rev. W. F. Rowlands tells us something about the "Clark Evangelistic Bands of China".

World Dominion (April). This magazine is again full of brief accounts of evangelistic work in many parts of the world. There is a striking article by one who played a major part in the case recently before the Courts between the Bank of Portugal and Messrs. Waterlow.

The Evangelical Quarterly (April). Dr. W. C. Robinson writes on "The Quest of the Historical Jesus", Dr. Vollenhoven on "The Significance of Calvinism for the Reformation of Philosophy", Dr. George Johnson on "Calvinism and Interpretation", and Dr. Hector MacPherson on "The Covenanters: Their Fight for Freedom". Dr. G. H. Hosper's "Basic Requisites in our Theological Thinking" discusses the limitations of Liberal Theologians, including the evil example of Prof. Wm. Newton Clarke.

The Yale Review (Spring). An excellent number, with Dr. Maynard Keynes's "The Prospect of the Sterling Exchange" given pride of place. Prof. Raymond Moley discusses the American administration of justice as affected by politics, Prof. J. Laski writes on "India at the Cross Roads", Prof. Julian Huxley gives "Impressions from a Russian Note-book", and there is a very good short story by Mr. A. L. G. Strong.

The Review and Expositor (April). Most ministers, we imagine, would benefit by reading Dr. W. R. Cullom's "The Minister as Shepherd". Miss Selke concludes her study of "The Relation of Martin Luther to Evangelical Religion", and the Rev. J. C. Slomp discusses "The God of Contemporary Thought".

The Anglican Theological Review (April). Dr. Angus Dun writes on "In Search of a Theory of Prayer", and Dr. Fleming James on "Was there Monotheism in Israel before Amos?" Mr. Martin Rist argues that the *Mark* of Aleph B is a complete Gospel.

Biblical Review (April). The main articles are Dr. H. P. Sloan's "Keeping the Faith of Jesus Christ", Bishop H. M. Du Bose's "Reformation or Revolution", and the Rev. R. Birch Hoyle's "The Lord's Prayer in History". The section headed "Current Thought and Activity" is extremely valuable.

The Congregational Quarterly

EDITORIAL.

LAST quarter we suggested that the National Government had still to show that it had really grappled with its task, and had still to justify its existence. During the past three months much has happened, but it cannot be said yet that the various Conferences have produced anything to justify the extravagant claims that have been made in many quarters. Lausanne? Lausanne may prove to be a success *if* the United States accepts the inevitable, but we must wait until after the Presidential election to see whether she will. Geneva was a dismal failure, for which our representatives must bear their share of blame. As yet, nobody knows what the agreements at Ottawa mean, and wise men are disposed to wait and see before they join in the chorus of self-congratulation led by Mr. Chamberlain and the egregious Mr. Thomas. The greatest achievement of the quarter has been the Conversion Loan, but the Government has to divide the credit for that with its predecessors, the Treasury, those who carried through the Conversion, and, above all, with the holders of the Loan.

When we ask whether the masses of the people are any better off since the Government accepted office, there need be no hesitation about the answer. Is unemployment any less than it was? Is less money being spent on armaments? Is the lot of the poor any easier? The opinion of the Government is that a rise in prices is necessary to bring about trade revival, and efforts are being made to engineer this. Another rise in prices will inevitably follow the taxation of imports (where does Mr. Runciman stand in regard to the taxation of wheat and meat?). What are the unemployed, the old age pensioners, those who put their all into War Loan and had just enough to live on when it paid 5 per cent.—what are these to do when prices begin to rise?

What has the Prime Minister to say about it all? He successfully conceals his fiscal views, while if he is bringing pressure to bear on the spending Departments he is keeping very quiet about it. And what has he to say about disarmament? Lord Cecil, we believe, holds that Geneva set the door wide open for disarmament. What is the use of that if the nations show no disposition to walk through it? Did Sir John Simon's speech in response to President Hoover's proposals cause a thrill of pride to pass through all Englishmen because of their country's wholehearted acceptance of something that would mean a measure of effective disarmament. Were we not all bewildered

rather, and filled with "doubt, hesitation, and pain?" These words suggest the "lost leader", and we should be profoundly sorry were Sir John Simon to qualify for this ignominious title. We do not share the view of him that is now very common; we cannot think that one digged from the pit whence he was digged, and with his almost unparalleled gifts, will be satisfied to become a "mere Tory", as we heard him called the other day, or to let Europe sink back into the old rivalries and the old diplomacy, leading to inevitable war in the future. But we must say clearly that the methods adopted at the Disarmament Conference will not do. They arouse the suspicion that something is being concealed, that once more we are getting back into the age of secret agreements and entangling alliances. Those who belong to the churches must bring pressure to bear on those who have associations with them—and especially on the Prime Minister, Sir John Simon, and Mr. Runciman, who hold the key to the situation—to take such steps at Geneva as will give back to Britain that moral leadership of the world which we should be proud for her to have. The nations have sworn to disarm. Why this long delay? Can Germany be expected to wait for ever until we implement our solemn obligations? Now is the time for action. To-morrow it may be too late.

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A STRIKING article in the summer number of the *Yale Review* gives some remarkable figures in regard to progress in Japan. The spread of popular education has reduced illiteracy to less than 6 per cent of the population and the attendance of children of school age is 99½ per cent. It is almost incredible to learn that the number of books published in Japan annually almost equals those published in America and England together. Japan now publishes from 20,000 to 25,000 new books a year. There is no doubt that the Japanese people are destined to play a very important part in the world during the next generation, and we wonder whether the English-speaking peoples are doing all they might to understand their problems. The article in the present issue, with its prophecy of inevitable war between Soviet Russia and Japan, will, we imagine, come as a shock to most of our readers. It is well that we should all set to work to try to obtain a real appreciation of the problems of the Far East, for now the Far East is next door.

* * *

VARIETY of opinion about the statesmen's calling is well illustrated in a passage in the *Life and Letters of Mandell Creighton*. He says:

I remember that in 1880 I met John Bright at dinner; he was very cross, apparently a Cabinet meeting had disagreed with him. Among other things he said, "If the people knew what sort of men statesmen

were they would rise and hang the whole lot of them". Next day I met a young man who had been talking to Gladstone, who urged him to parliamentary life, saying, "Statesmanship is the noblest way to serve mankind".

John Bright seemed to get into this kind of mood from time to time. We remember that John Morley quotes him somewhere as saying of the Cabinet room, "More crimes and blunders have been committed within its four walls than in any other place in the island". And yet no man in British politics gave more disinterested service than did the Tribune of the People.

One of the great difficulties now in regard to local politics is that many men connected with the churches who could render really splendid service to the community on City and Town Councils, leave such work entirely to others. They seem to have the same view of public life as John Bright had in his gloomy moments.

WHEN recently asked to lecture on "Religion in the Modern Novel", we suggested that it would be a question of snakes in Iceland! Unless a novelist has a Roman Catholic or Anglo-Catholic axe to grind there are few novels which deal with religion apart from those which exploit a comic curate or a pillar of Nonconformity who is a crook. Sometimes, however, even a healthy-minded novelist like Mr. Priestley commits an unexpected offence. There were references to Congregationalism in *The Good Companions* which could be enjoyed though they contained a spice of criticism—we think of the minister's efforts to do his best at the funeral of Mrs. Oakroyd. But Mr. Priestley ought to be told that people who have attended Congregational chapels for twenty years do not regard life from the angle of Johnny Ramsbottom in *Faraway*, with his love of "good stoof", wine, and women. They have their faults, many and varied, but those faults are not Ramsbottom's. We do not hesitate to claim a knowledge of Yorkshire and Lancashire Congregationalism superior to Mr. Priestley's, and we have never met anybody in the last twenty years remotely corresponding to Mr. Ramsbottom. Things may have been different a generation ago; we have youthful memories which indicate that a Congregational Ramsbottom or two may have existed then. But to-day is a different story.

THE *New Outlook* has done good service in printing the facsimile of a letter from Phillips Brooks to a lady who frequently worshipped as a visitor in his church in Boston. She was a Congregationalist and wrote to Phillips Brooks asking if she should partake of Holy Communion at Trinity. In his reply he said:

I hasten to say in reply that I believe our Church by no means confines her administration of the Holy Communion to those who have become members of herself by Confirmation. Members of the Church of Christ in any of Its branches, by whatever denominational name they may be called, are welcomed to receive the Lord's Supper at her hands, and in many of our Congregations a distinct invitation to that effect is constantly given.

We suggest that the *Church Times* should begin a campaign to make acceptance of this declaration part of the Anglo-Catholic centenary celebrations.

WE had intended to respond to requests that we should amplify notes previously written about the Group Movement. Unfortunately we decided not to do so until we had read Mr. A. J. Russell's *For Sinners Only*, advertised as "The Book of the Groups". We began to read it on holiday, but found the first chapters so nauseating that we put it on one side lest our holiday should be spoilt and our view of the movement completely jaundiced. The mixture of smart journalism and sickly sentimentality, with all this sloppy Christian name business, is mushy food indeed.

Mr. Russell has some strange ideas, especially about Oxford, and the movement's connexion with the University. He says:

There could not be much wrong with the teaching, or it would not be permitted in Oxford University. . . . But how could one attack a religious movement which had the tacit approval of Oxford University? . . . Was that old stuff [Faith and Prayer] the best the new religious movement spreading out from Oxford had to offer? . . . Here was news once more, out of dear old Oxford.

"Dear old Oxford"! And for a Christian to possess a University degree fills Mr. Russell with wonder.

When three B.A.s arrive with the remark that they were specially guided to accept the invitation. . . .

Three B.A.'s! It reminds us of nothing so much as the Indian dentist's advertisement:

Abdul Lal Singh, first class tooth carpenter.
Bridges build. My brother is B.A.

We are holding over our comments on the movement until next quarter. By that time we shall have read the rest of Mr. Russell's book. If it is much better than its early chapters, as we devoutly hope, we shall certainly say so.

The other day we listened to a distinguished divine arguing that those responsible for religious education to-day were making a great mistake in not teaching children to sing hymns with "meat" in them. He was particularly severe on songs of the "robin on the topmost

bough" type, partly because, so he said, robins never did sing on the topmost bough, and partly because these nature songs, now so common in the lower Departments of Graded Schools, were preventing children from learning hymns that would be helpful to them in future years. He urged that there was a good deal to be said for teaching children to repeat passages of Scripture and sing hymns, even though they did not understand their full meaning. It would be interesting to know what the enthusiasts for the Graded School movement have to say on this subject.

At a Sunday School Anniversary in this year of grace 1932 we heard a child of about ten years sing, apparently from a recently-composed cantata :

Once our souls with sin were marred,
Lying dead and cold and hard,
Dark beyond all gleam of brightness,
Black beyond all hope of whiteness,
Jesus Christ one blessed day
Blotted all our sins away ;
On the cross for our redeeming
Red His precious blood was streaming.

In that cleansing fountain laved,
By that blood our souls are saved !
And the Spirit's grace has brought them,
White as snow, to Him who bought them.
So we climb the heavenly hill,
Till our songs of rapture thrill,
Where His ransomed host upraises
Harps of gold and hymns of praises.

We must say that we should have preferred a robin, even on the topmost bough. Nevertheless it is a nice question. At what age, in what Department, for example, should children or young people be taught to sing, "When I survey the wondrous Cross", or "Hark ! the herald angels sing" ? When should meat for men supersede milk for babes ?

* * *

We like the engaging way in which the Americans wage their controversies. Readers will remember Mr. Walter Lippmann's reference to Dr. H. E. Fosdick in *A Preface to Morals* :

No painter who ever lived could make a picture which expressed the religion of the Rev. Harry Emerson Fosdick.

They should not miss Dr. Fosdick's reply. Saying that the trouble with the school of thought to which he belongs is that often they cannot make much *except* a picture out of their religion, Dr. Fosdick goes on :—

Strangely enough, Walter Lippmann's criticism applies less to us than to himself. He says with repeated iteration throughout his book that the essence of his religion is "disinterestedness". May I suggest that some day he try persuading an artist to paint a picture of *that* ?

Worth noting too is Dr. G. A. Coe's retort to H. E. Barnes :

Harry Elmer Barnes recently wrote, "Astronomically speaking, man is almost totally negligible", to which George Albert Coe whipped back an answer, "'Astronomically speaking, man is' — the astronomer !".

* * *

THE problem of stigmata has always been an interesting one, both in well-known cases like that of St. Francis, and in others not so well known. A great amount of attention has been attracted in recent years to the case of Teresa Neumann, the daughter of a Bavarian peasant. Teresa is 34. She had comparatively little education and was a farmer's servant, living apparently a hard life. In 1918 a barn caught fire, and for two hours Teresa was handing up heavy tubs of water; she had a bad fall which began an illness which lasted for eight years, during which time she became partially paralysed and completely blind and was often in convulsions. In 1925 she suddenly started to improve and in 1926 a series of remarkable spiritual experiences began, which are still continued. Teresa was sleeping when she saw Jesus kneeling in prayer on the Mount of Olives; at the same time she felt a pain in her side, whence blood began to flow drop by drop. The Friday following the same thing happened, and this time she witnessed the scourging of Christ. From this time visions have appeared regularly, beginning each Thursday at mid-day. Teresa witnesses the Passion of Christ, is unconscious of all that is going on about her, and seems to share the Master's agony. Blood flows from her eyes, stigmata appear on hands and feet, sometimes the blood from the wound in the side soaks a bandage wrapped round twenty times, while now the wounds caused by the crown of thorns also bleed every Friday. She describes in simple vivid language what she sees during these visions and tells in Aramaic—a language, of course, of which she knows nothing—what she hears said.

Not only so, but she neither eats nor drinks, and has not done so, except for taking the Host daily, since September, 1927. At one time a commission of four Franciscan Sisters on oath watched over her night and day for a fortnight, during which time she took but 39 grains of the Host and 45 cubic cm. of water. Her weight, 55 kilos, was the same at the end of the fortnight as at the beginning. After the ecstasy on Friday she is found to weigh 4 kilos less, but the weight is recovered by the following Thursday.

At times Teresa not only sees the scenes in our Lord's Passion, but also other events in His life and in the lives of the saints. She is sometimes clairvoyant and sees what is happening at a distance or what has happened in the past.

Naturally, phenomena like these have attracted widespread interest. Theologians and medical men, as well as curious sight-seers,

have visited Konnersreuth in great numbers. So numerous were the pilgrims at one time that now episcopal permission has to be obtained in order to see the stigmatist. Teresa is said to be entirely unspoiled by these experiences and to have no trace of that hysteria by which critics explain the whole matter. So far as the evidence goes no attempt at financial exploitation has been made by her family. The authorities of the Roman Catholic Church seem to be watching the case very carefully and apparently up to the present believe in the genuineness of the manifestations.

A case like this offers much scope for both psychologists and doctors. Readers who want to know the facts will find them in Dr. R. W. Hynek's *Konnersreuth* (Burns, Oates, 4s.). Dr. Hynek is a medical man who has been convinced by personal investigation that there is no natural explanation of what he has himself seen. The book is described as "Translated and Adapted". The translation is poor and we do not know what "adapted" means, but it will serve as an introduction to a very remarkable modern mystery.

WITH this number the Congregational Quarterly completes the tenth year of its existence. We chronicle the fact with pleasure, in the hope that it might now be presumed that we have escaped not only the peril of infant mortality but also the diseases of childhood. We should like to thank our readers for their loyal support, especially those we hear of in all parts of the country who have taken—and kept—the journal from its first number.

As we grow into youth we are anxious to grow in usefulness—and grace; but in order to do so an increase in circulation is a first necessity. We hope to be able to report very shortly that an American edition is an accomplished fact. Some of the younger ministers of the denomination in the United States have long been planning such an edition, and their preparations, interrupted by the depression, have now been resumed.

Our aim is to double our circulation in this country, an aspiration that should not be difficult to realize. If every reader would celebrate our tenth birthday by getting an additional subscriber he would be rendering the journal a great service.

The first article in our next issue will be Prof. John Macmurray's Drew Lecture.

CHRIST AND HUMAN PERSONALITY.

Personality as an Achievement.

THE term "personality" comes down to us with a long and chequered history in the course of which it has been used with varying significance, for the most part lacking in the precision that is required in a philosophical concept of primary importance. In our own time, however, an ever-widening knowledge of the fundamental make-up of human experience is enabling us to envisage personality in a way that for the first time inspires confidence and promises useful results: we are coming to see that personality is a matter of organization or systematization; it implies a self which is capable of being determined from within because all its varied functions and experiences are integrated into an organic whole which is capable of sustained activity in the pursuit of ends of the most comprehensive kind.

From this it follows that personality is a matter of degree, and is to be viewed from our human standpoint rather as an achievement than as a datum. "Personality" says Dr. Matthews, "is not a possession which we inherit. It is an ultimate achievement, the ideal limit of our progress. We are not fully persons, but we are, we may hope, becoming persons.¹" For what is given to start with is not personality in the sense of a fully organized self, but the raw materials of personality, consisting of various instincts inherited from our human and animal ancestry, together with the operations of intelligence and imagination, and the ideal ends prescribed by ethical experience. Every child comes into the world as a little animal furnished with a more or less complete outfit of instincts without which it would be unable to survive. As its life matures, the emergence of intelligence and moral control lifts it above the animal level and opens out new vistas of achievement. Thus two principles are at work in the psychical life, the instinctive, which links us closely to the animal, and the distinctively human, *i.e.*, the rational and moral, wherein lies the promise of a richer and fuller life. Hence the self is a highly complicated organism containing elements of very diverse origin and character, and it can only achieve its destiny in so far as it is able to bring about a state of harmony among the conflicting tendencies through due subordination of lower to higher. It is the personal problem of every individual self as its powers develop towards maturity to secure a satisfactory adjustment of the competing claims of the higher and lower. For so long as the self is incompletely integrated, its various elements work in mutual antagonism. It is thus incapable of complete obedience to the laws of its own being, and is therefore fragmentary and so far impotent.

¹ *Studies in Christian Philosophy*, 175.

Psychotherapy has familiarized us with the fact that whenever the self fails to come to terms with some part of its own content or of the reality which environs it, the failure leads to repressions and inhibitions which hinder that integration which is the indispensable basis for effective personality. The self, surrendering to lower or narrower aims than those called for by its environment or its own nature, finds itself brought up against the hard facts of life, and, failing to achieve any stable adaptation, it seeks refuge from its sense of incapacity and impotence in some form of neurosis. The psycho-analyst seeks to cure this condition by bringing about a new organization of the sentiments on a more comprehensive basis.

Stating the problem of personality in this way, it might be supposed that it is purely a psychological problem with which the psycho-analyst alone is competent to deal. But while giving the most cordial recognition to the accomplishments of psychotherapy in removing obstacles to the integration and growth of personality we must not lose sight of the fact, so clearly recognized by Dr. Hadfield and others, that "religion abolishes conflict in the soul of man and liberates its energies as nothing else can¹." Dr. Valentine rightly insists that the religious handling of personality goes far beyond anything that lies within the aims of psycho-analysis². For while the psychological treatment is content to bring about a *modus vivendi* between the soul as it stands ethically and the world as it is imagined or conceived, religion goes deeper and seeks to bring the soul to a higher ethical level, and to secure its adaptation to a spiritual environment which transcends the realities ordinarily recognized. By psychological treatment a man may be delivered from internal conflicts and irrational fears without thereby rising to a higher ethical level. On the contrary, he is all the more likely to settle down to his normal morality without seeking to come to terms with the spiritual issue at all. His mind may be saner than before while his heart may remain unmoved, so that ethically speaking he is no further advanced. In the nature of the case it is the pathological rather than the spiritual condition that concerns the mental pathologists and

their whole treatment is adapted to . . . the redirection of the energy of instinct, appetite and emotion in channels individually and socially practicable. They are concerned with citizens and not with saints, and where the Church might well be ill at ease they must perforce be content³.

From the standpoint of religion, it is to the whole of reality, and not to any narrower environment, that the self must be adapted with a view to its completeness as a personality; and this whole reality is

¹ A. C. Underwood, *Conversion*, 195.

² *Modern Psychology and the Validity of Christian Experience*, 72-3. Cf. 76-7.

³ L. W. Grensted, *Psychology and God*, 145.

summed up in God. Without God, the self is really refusing to come to terms with reality, and is organizing itself upon too narrow a basis, with baneful results. What religion does is to create a new organization of the sentiments with reference to God as focus, and it thereby opens the way for a progressive development of personality such as lies beyond the vision of psychology. The whole purposive direction of life being centred upon God as summing up the deepest meaning of all that the soul can ever encounter, the lower impulses find an outlet for their energies by sublimation, discord and tension are overcome, and the personality achieves its richest harmony.

Personality won through Personality.

If then personality is an achievement rather than a datum, we must further recognize that the development of personality depends in large measure upon contact with other personalities. We are essentially social beings and we realize our highest possibilities through fellowship. Hence

to Christian Theology at least, the loneliness of a personality single and sundered, is a condition that of necessity belongs not to life, but to death¹.

In Dr. Glover's words,

It is always a person who opens the door to the higher life for us—wife, child, father, mother, friend. The great book that inspires us was written by a man or woman of great personality. All the best things and the greatest, the great idea, the new vision, peace of mind, come to us, each of them, through a person².

Indeed, according to Canon Grensted, the success even of psychoanalysis, as well as of various forms of faith-healing, depends in the last resort upon personal relationships. "Patient and healer alike are persons and . . . all that goes to make up personality, on both sides, is directly involved in the treatment³". Indeed that is the meaning of what is called "transference". Results are achieved through response to the person of the analyst or healer in a faith that is made strong by love.

Now it is at this point that we begin to understand the significance of Christ for human personality. That significance is primarily twofold, (1) He reveals to us in a way that is clear beyond misapprehension, the rich, full meaning of human personality upon its highest level; (2) He reveals a loving personality as the deepest secret of God, and thereby makes possible new and enriching relations with Him.

¹ Moberly, *Atonement and Personality*, 254-5.

² *Jesus in the Experience of Men*, 51.

³ *Psychology and God*, 112, 114. Note that "the patient may be grievously hampered, especially in the later phases of the treatment, by the inadequacy of the analyst's own moral and spiritual standards and ideals" (*ibid.*, 120).

As to the first point, we need do no more here than recall the significant conclusions of M. Berguer, who, after a careful psychological examination of the inner life of Jesus, so far as that lies open to us in the Gospel records, declares that we have here a personality unique among men, in that it is both completely comprehensive and perfectly harmonized, showing no traces of those inner discords and tensions that are responsible for the inhibitions and hesitations and maladjustments under which most of us suffer, in one way or another. Hence he declares it inevitable, on psychological grounds, that Jesus should be held up before men as Example and Leader and Healer.

But, more than this, Christ reveals God in personal terms. We have contended that the highest development of personality demands the adjustment of the self to the whole of reality; and from this it follows that the relations between the self and God must be of a personal order. For, however difficult it may be for an absolute philosophy to think of God in personal terms, however much indeed God may be exalted *per excellentia* above our finite notions of personality, it still remains true that in the life of religion God's relations with us are on the personal level. Now this is the essential truth in the doctrine of the Incarnation. "Whatever else it (this doctrine) may mean", says Prof. Pringle-Pattison,¹

it means at least this.—that in the conditions of the highest human life we have access, as nowhere else, to the inmost nature of the divine. God manifest in the flesh is a more profound philosophical truth than the loftiest flight of speculation that outsoars all predicates and, for the greater glory of God, declares Him unknowable.

If, then, it be true that man's personality is moulded and enriched most of all through personal relationships, it is the witness of Christianity that Christ makes possible for us transforming relationships with God as the supreme Person. He is the Friend and Lover of human souls; He deals with us as Christ deals with us. What is essential and eternal within the Being of God finds its pledge and guarantee in the love of Christ.

From this it follows that the achievement of personality as a completely organized self that is focused upon God is brought about through personal relationships initiated through Christ. In his *Atonement and Personality*² Moberly pointed out a radical defect in "transactional" theories of the Atonement in so far as they proceed upon the assumption that unregenerate man is already a complete personality, so that the work of Christ is necessarily viewed as something done outside personality—something that must be conceived in quasi-mechanical terms—something which alters our status rather than our inner constitution: so that even regeneration has to be

¹ *The Idea of God*, 157.

² pp. 217-8.

regarded as an infusion from without. These modes of thought have ceased to have any meaning. Our relations with God can no longer be envisaged in terms of external contacts and mechanical operations; they are relations of an internal and personal kind. They involve, not the juxtaposition of mutually impervious entities, but a personal communion which is deeply interpenetrative. In other words, God, as He stands revealed in Christ, offers Himself to us in the kind of loving fellowship in which a man comes to share the personality of his friend. And the result is a unification and harmonization of the self from within, a growing into the likeness of Christ. Hence, says Dr. Valentine¹, the effect of atonement upon the mind or soul is unification.

A mind cannot be at one with God while it is distracted and divided within itself. The state of atonement between man and God must mean harmony and singlemindedness within man,

and accordingly "is the realization of personality". "The atoned soul is the true self", morally unified, adapted to the whole of life and to the world, by reason of its new attitude to God, and it is therefore free, responsible, and personal.

Christ and Human Personality.

The development of personality therefore depends upon integration of the self through adjustment of the whole of life towards God as the final reality with which the soul has to do. Hence it is the progressive realization of the divine intention for man through his response to the spiritual world to which in essence he belongs. This process however involves the overcoming of inner tensions and discords which impede the free movement of the soul towards its divine end. These inner tensions are of various sorts, but the most fundamental of them is due to what we call sin.

1. *Sin.* Sin in the widest sense may be defined as the inner disorder which arises whenever self tends to usurp the place of God as the centre of organization. Whenever this happens, the real direction of life is missed; a man loses his rightful place in the divine scheme of things; he is lost to God and lost to himself. This situation is not by any means always the result of deliberate choice. It may be due to ignorance, arising out of the fact that a man has never been constrained to think things out and to consider what life really means. Or again it may be due to sheer moral inertia². But whatever the reason, sin, in the words of Dr. Glover,

is the exploitation of man, the using of the gifts of God against God, the negation of God, the repudiation *in toto* of God's love, of the

¹ *op. cit.*, 69, 72.

² I have ventured to make use of some sentences from an unpublished paper by the Rev. B. C. Plowright.

personal, throbbing, fathomless Fatherhood of that God whom Jesus revealed¹.

As such it is the deepest disorder in life.

How then does Christ deal with sin? He meets it first, by the revelation in Himself of the meaning of personality in its relations with God, and secondly, by His teaching and His Cross, which give men a deeper insight into the meaning of sin. He compels men to face the consequences of sin in their own life, and to realize that they can no more afford to neglect the health of the soul than the health of the body. But more than this is needed. The characteristic of sin is a divided mind involving all sorts of repressions and inhibitions. Long-continued habit produces a sense of futility and the uselessness of effort. The bitter memory of repeated failure to overcome wrong tendencies produces that suggestion of future failure which is fatal to confident action. Sin presents itself to the mind as an enslavement and an inhibition. The soul desires to reach out to the higher life, but lacks confidence and certainty. That is why, whenever Jesus handles men, He deals first with their sins. His first word to the paralytic who desires healing for the body is, "Thy sins be forgiven thee". A man who seeks wholeness in mind and body must first of all recover confidence in himself and in life. He must be enabled to get away from the dead hand of his own past. Inhibitions must be destroyed if there is to be new progress. "Thy sins be forgiven thee". Thus Christ sets free the energies that make for the re-adjustment of life by revealing the grace of God in forgiveness and thereby releasing the soul from the sense of bondage and futility.

But further, the new confidence which is the promise of victory, is confidence in Christ. That means the establishment of a new personal relation of trust towards God, wherein is experienced a powerful reinforcement of the personal energies which finds expression in a sense of victory over sinful tendencies. Thus the sense of forgiveness and the experience of ethical renewal lie at the root of all development of Christian personality. As Dr. Selbie says²:

The source of all this is for the average Christian a vivid consciousness of communion with God in Jesus Christ. By seeking to do His will, sharing His ideals, and thinking His thoughts after Him, men and women enter into a personal relationship with Him, the effects of which are immediately felt in a quickening of their whole personality, and a strengthening of their capacity for good. As in the days of His flesh, virtue goes out of Him into them and they are renewed in the spirit of their minds. Nothing in Christian experience is more universal or more surely felt. Christ becomes in His followers the power of an endless life, and the weakest of them can say, "I can do all things in Him that strengtheneth me."

¹ *op. cit.*, 76.

² *Religion and Life*, 90.

Psychology, of course, regards all this from the standpoint of suggestion. The personality of Jesus floods the mind with confidence and hope by bringing into the dominant focus ideas of power and victory which release energies hitherto repressed by counter-suggestions of defeat and impotence. In this way Christ becomes for us the divine suggestion that overcomes our inhibitions and lets loose obstructed energies. We need not strain at the language here, for there is nothing to prevent us from recognizing in God the Author and Source of the suggestion; and further, we may not lose sight of the all-important fact that in the last resort, suggestion is really of the nature of faith. From its own standpoint, then, psychology will remind us that the power of suggestion that works through Christ is all the more potent because of its strong emotional accompaniments, which are due to the fact that in Christ our surrender is made not to a mechanical force, or to a cosmic drift, but to a person, and a person moreover who understands and is eager to help. It is futile to discount emotion in this connexion, as so many seek to do. Nothing really great in human life is ever accomplished without deep stirring of the spirit. Things that do not deeply move us never greatly challenge us. Even fear lends wings. But no power is stronger than love to reorganize our sentiments and to focus and direct our energies. That is why the love of Christ is the mightiest force the world has ever known for the development of human character. It turns sinners into saints and cowards into heroes. Recall the horrible sins of which Paul reminds the Christians of Corinth, and then the startling denouement, "And such were some of you", with the triumphant climax, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God". (1 Cor. 6th).

The mention of the Corinthian Christians will remind us that the complete unification of the personality in Christ is not usually brought about in a single moment, but is the ideal limit of a process of discipline in which character and understanding progressively realize and express what Christ means in human life. Short of that limit there may be manifest imperfections, but so long as creative contact with Christ is maintained there is no standing still, but a constant march forward towards the goal of ever more complete self-mastery. Hence the typical Christian personality is one that is becoming ever more comprehensive in its range, because Christ is becoming ever more completely the norm of all thought and effort. Hence it displays increasing mastery and adequacy as the years go by, and becomes ever more characterized by the sense of victory. Its final aim is the Buddhist's sense of calm repose *plus* that creative reaction upon the world and upon life which is the distinctive note in the personality

of Jesus. And there is a great record of experience through the Christian centuries that justifies the assertion that the results of the personal influence of Christ in the training of human personality are proportional to the vividness with which His own personality impresses itself upon the minds of men.

(2) *Untoward circumstance.* But sin is not the only element in human experience that frustrates the development of personality. For men who have sought in vain to wrest a meaning out of their sorrows and pains and disappointments, life is apt to lose its zest; their minds become embittered and their energies depressed; and their progress in personal achievement is heavily handicapped until somehow they can reach the conviction that, in spite of all, life is supremely worth while. This conviction is one of the most fruitful results of Christ's interpretation of a love that goes out in tender solicitude to all the children of God—an interpretation that finds its clearest expression in the Cross. For, whatever theology may make of it, we are confronted by the sheer historical fact that Christ has saved men by His Cross even more than by His teaching¹.

One of the most remarkable things about man's moral nature is his capacity to turn evil to good ends and to make it a discipline of the soul. Suffering which will warp, sour, and spoil one man will refine, soften and enoble another, and the difference is in their reaction to it. To be able to react to evil in such a way that it can become a minister of good and a means of moral catharsis at once differentiates us from the whole animal world and shows us to be possessed of a moral nature which is, to that extent at least, *sui generis*².

Now it is through Christ, far more than in any other way, that men who have been broken by pain and disappointment have been led to feel that their very suffering has brought them into the deepest intimacies of God, and have thereby achieved not simply a Stoic patience and resignation, but a joyous sense that life is indeed a glad-some thing. The philosophy of the Incarnation is the only philosophy that can relieve the pressure of the problem of pain and suffering. Many beside Paul have walked courageously along that road towards the achievement of a personality that is master of circumstance.

This is even more true, of course, of those endless worries and anxieties about little things which depress vitality and enfeeble personality. All these disappear in the measure in which a man is really gripped by the appeal of Christ for confidence and trust in an ever-loving God. Once more the way is open to poise and balance and mastery.

Nor may we forget that Jesus takes immortality for granted, and thereby immeasurably widens the scope of man's personality by

¹ Cf. Grensted, *op. cit.*, 131.

² W. B. Selbie, *Religion and Life*, 87-8.

making him an actor upon the stage of eternity. So, too, whenever Christ becomes most real for men, they take immortality for granted. Instead of arguing about it in a way that points to inner uncertainty, they live in the light and the power of a love from which "neither life nor death, not things present nor things to come . . . shall be able to separate us"; and Christian teaching surrenders one of the most powerful impulses towards personal development when in the fear of being deemed "other-worldly" it allows men to think that they are but the children of time.

(3) *Self-realization.* Further, Christ's revelation of the supreme value, in the sight of God, of even the lowliest, delivers man from what has been called his chronic inferiority complex, and opens wide the doors of opportunity by creating a self-respect that is born of faith in God. The people who come before us in the *New Testament* are for the most part quite obscure people; many of them indeed are slaves who, through Christ, have become personalities to reckon with in that ancient world. Even Paul, apart from Christ, might have remained a third or fourth-rate Rabbi, unknown even to the *Talmud*. It was the Christ in Whom there is neither Greek nor Jew, slave nor freeman, male nor female, Who caught him up into the currents of world history. In like manner, it was the Christ Whom he beheld in the Chapel of St. Damian Who transformed Francis of Assisi from an aristocratic worldling whom the annalist would never have thought it worth while to mention, into a personality who literally changed the world. It was Christ Who called forth David Livingstone from the cotton-mill and made him the creator of Africa. It was Christ Who transformed the degraded Bristol miners who heard the voice of Wesley and Whitefield into preachers and orators and students and thinkers and leaders of men. And who shall measure the revolution that is being brought about in the modern world by the ever-growing realization of Christ's valuation of men? It has abolished slavery, it has raised the status of woman as nothing else could, it has made democracy possible, it is making war impossible, it is undermining the strongholds of class prejudice and privilege; and to-day on the mission field Christ is turning savages into men, and short-circuiting thousands of years in the development of human personality. The fetters that cripple man's personality are falling on every hand. And the modern world needs from time to time to be reminded that it is Christ Who sets men free and opens for the humblest the gates of opportunity.

The way of Christ is the way of liberty. He stands for freedom of self-expression, freedom for personal development in a rich and satisfying relation with God. In reaction against some caricatures of Christianity, which in defiance of the teaching of the Master have

tended to present it as a code of negative taboos which depress personality, many of our contemporaries make a fetish of what they call self-realization. Perhaps it is a significant commentary upon this demand for self-realization that it is so loudly made precisely in an age when the psycho-analysts have their time fully occupied in trying to turn neurotic mechanisms into selves. It is for the most part pitifully mutilated selves that are seeking a realization which is not worth while, either for them or for the world at large; and if, as we are told, the way of escape is by facing reality, there is no reality more comprehensive than that which is mediated through Christ. His is the way of self-realization; nowhere else is there to be found a real self that *can* be realized.

In Dr. Glover's words¹:

Jesus had the largeness of range that we find in all who enter deeply into God's thought. He recognizes the variety of human nature; and His whole attitude is the saying of Yes—not No—to it in its variety . . . History has shown how the most varied types of nature find themselves in Jesus and grow in Jesus; the artist, the thinker, the popular preacher, the statesman, the linguist, the scholar, the musician, have all found freedom in Him. Yes, and what is much more wonderful, husbands and wives, and fathers and mothers, have found freedom in Jesus. Unlike so many of the great religious teachers, in that ancient pagan world, in India to-day, and in the Roman Catholic Church,

and may we not add, more significantly, unlike far too many Protestants,

Jesus says Yes to the family with all its many interests, its unity and diversity, and its freedom. His conception of God is so large and generous that He makes religion as free as the freedom of God and as various as the variety of God.

Christ therefore does not deny the self, as Indian thinkers have done; He affirms it, and gives it a larger content. If He gives a man a new sense of his value for God, He at the same time gives him a new sense of the value of other men for God. This involves an ethical principle that binds all men together in a fellowship of service which finds its significance in the love of Christ. Thus each man's personality achieves its most comprehensive grasp by including as in a larger self the whole family of God. Thus, too, all human relationships are transformed by being brought under the sway of Christ, so that where He is most vividly realized, the obstinate divisions between man and his neighbour, and even between man and his enemy, are overcome in love.

(4) *Intellectual growth.* It should not be overlooked, however, that the response of man's personality to Christ includes the mind as well as the will. For complete integration will be impossible so long

¹ *Jesus in the Experience of Men*, 142, ff.

as the mind is under the dominion of ignorance and false rationalizations. Hence it cannot be too emphatically asserted that it is part of the function of Christ to make men think. Indeed His very presence in the world is a challenge to the human mind. Christ and His Cross have set men thinking from the earliest days until now—and thinking not solely about the mysteries of God, but about all that belongs to the world and to life. Has it not been said that the early Church, though not representing the cultured classes of society, came more closely to grips with the problem of its age, and in the end out-thought the ancient world? No man, indeed, can come to grips with the naked realities of his soul and God without thereby coming upon the track of many a mighty truth. As a matter of fact it would not be untrue to assert that every great renaissance of thought and intelligence since *New Testament* times has sprung out of a new realization of the power of Christ in the lives of men. The Middle Ages afford many an illustration of this truth, of which the most notable is perhaps the movement associated with the names of Francis and Dominic. The movement began in a new discovery of Christ, but among its characteristic products were men like Thomas Aquinas, Duns Scotus, Roger Bacon, and Ramon Lull. The Evangelical Revival furnishes a modern illustration: it, too, set men thinking to some good purpose as the outcome of their experience of Christ. They out-thought the bankrupt Deism of the philosophers as well as the complacent Hedonisms of the moralists and the tepid philanthropies of the churchmen and the politicians. However startling it may sound to Mr. Bernard Shaw, they succeeded for a while in making England intelligent as well as decent. Any man who comes to terms with Christ is facing supreme realities. Dr. Valentine is in the right of it when he holds that only the mind which, through Christ, is being brought into ever closer adaptation to God as the supreme reality, is in a position to know what reality, in the last resort, is¹. And this surely means that men who take Christ seriously will out-think the modern world.

(5) *Complete soundness*. If all that we have said is true, the personality that is being perfected in Christ will be marked by a spiritual and physical vitality which finds its correlate in an all-pervading sense of buoyancy, elation, cheerfulness, patience, and even hilarity. Does that last word seem strange? The Church was not afraid of it in earlier days. The man whose mind and heart are at rest in God and confident in His love; the man, who, under the discipline of Christ, is becoming day by day ever more master of himself and ever more adequate for all that life demands, should know the meaning of gaiety. Francis of Assisi would have such a

¹ *op. cit.*, 75-6. Cf. 85.

one join him in a merry roundelay. For the Lord hath put a song in his heart. Hilarity? Aye, and humour too. For the man who lacks a sense of humour is woefully inadequate for life, and is in for some hard knocks. He cannot appreciate the smile of Jesus. Real humour is kindly and generous, like the smile of Jesus. It might be worth debating as to whether genuine humour can exist without a religious background. It is certainly part of a sound mind. And such a mind, cheerful and courageous, will possess a spiritual health that is the best possible antidote against the ills of the body. *Mens sana in corpore sano*. Did not Christ come that we might have life and have it abundantly?

"His name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all" (*Acts 3*¹⁶). Perfect soundness! This is what Christ gives to our poor crippled personalities, "through faith in His name".

E. J. PRICE.

THE PLACE OF SPECULATION IN LIFE.

IN the broadest sense speculation is a part of all mental activity and human enterprise. There is also the narrow, restricted sense, in which it is synonymous with gambling—the risking of money in games of chance, at the tables, or on the results of sporting events.

First let us consider it briefly in some of its general aspects, and then in some of its particular manifestations in thought and action, in order that we may try to discover where the line should be drawn in deciding our attitude towards various forms of speculation. It is beside the point for us to try to decide the exact place that speculation shall hold in our lives, for in a sense—a very real sense—all life is speculation.

It has been said that there are only two things certain in life—death and taxes. Be that as it may, there are few things in life worth having, doing, or experiencing that are not attended by risk. Marriage is said to be a lottery, parenthood cannot escape the anxious enquiry: “The child, what will it become?”, all business is a speculation, and even in the spheres of politics, philosophy, and religion it is not usually the deepest and sincerest thinkers who attain the comfort of complete assurance and certainty.

On the other hand, life without speculation would be, and would have been, a dull and uninteresting affair. Civilization, culture, and progress owe an incalculable debt to it. All pioneers are, in the full sense of the word, first speculators, and in the realms of thought and action the world's leaders have been speculators—men who have observed keenly and studied closely, and, having arrived at their conclusions, have had the courage to back their convictions against all opposition. It is difficult to imagine what the world would have been without the speculations of the great pioneers in science, philosophy, and religious thought; in exploration and mechanical invention; and in the arts, commerce, and industry.

There is a dark side to the picture, of course; some of the world's greatest speculators and pioneers have wrought untold misery by their speculations.

For good or ill, speculation has had a very large share in the evolution of our civilization and progress, but it is not a good or an evil in itself. What matters is the use to which we, as reasoning beings, put our power to speculate. We speak of aimless and idle speculation and it is as possible to use, abuse, or waste this faculty as any other with which we are endowed. Speculation has given us anaesthetics and poison-gas; the lifeboat and the submarine; universities and Hollywood; the *Divine Comedy* and Satan-worship. Unfortunately, some speculations which have been admirable in intention have produced disastrous results.

In the sphere of religion, in which the soul seeks above all things perhaps, security and certainty, the very search for a "sure and certain hope" involves for most sincere, candid spirits an ordeal of doubt and speculation which, though it may be salutary and wholesome, tests the moral fibre with a ruthlessness and thoroughness which make the often glibly used phrase "an agony of doubt" something more than a figure of speech. But, whilst feeling perhaps that to some serenity and certainty come with less struggle and searching of heart than to others, we must beware of a tendency to regard speculation in matters of faith as a sign of intellectual and moral superiority. A simple faith is a possession to be sought after and coveted, and the indulgence of idle or arrogant speculation a habit of mind to be guarded against by all to whom religion is a vital factor in life, and not a mere week-end habit and relaxation. Tennyson said truly :

There is more faith in honest doubt,
Believe me, than in half the creeds.

—but he did not stop there—he went on :

He fought his doubts and gather'd strength,
He would not make his judgment blind.
He faced the spectres of the mind
And laid them; thus he came at length
To find a stronger faith his own.

Let us deal next with speculation in the affairs of every-day life and in the narrower sense of taking risks for pecuniary gain.

I think it is clear that speculation is unavoidable and is a condition of most of the ordinary enterprises and activities of our day-to-day existence.

The head of a family speculates when he chooses a house, the father speculates when he selects the school at which his son shall be educated, the son speculates when he makes up his mind what career he shall follow, the merchant speculates every time he buys goods which he hopes to sell at a profit, you enter into a speculation with the insurance company every time you take out a life policy or buy an annuity. All these are in a true sense as much speculations as putting money on a horse, buying tickets in a sweepstake, gambling at cards, or going to the tables at Monte Carlo. Yet we feel that there is a difference somewhere—one kind of speculation is justifiable (as in the case of life insurance), another inevitable (as in the choice of a school), whilst most of us would consider another (frequenting the tables at Monte Carlo) to be reprehensible.

It is not perhaps an unfair inference from the parable of the talents to suggest that even our Lord in certain given circumstances approved of speculation rather than "safety first"—even if you regard the parable as dealing only with spiritual values and the talents as representing spiritual qualities, the fear of using (speculating with) those

talents lest they should be lost or exhausted, and not the determination to risk them in the service of others, is what is censured.

There are extremes in speculation as in most other things. Some speculations, even to the most exacting moralist, are clearly lawful, whilst others, even to the most hardened and desperate of gamblers, are as certainly forbidden.

Where is the line to be drawn? Unfortunately the problems in life seldom afford strong contrasts in black and white, and it is unsafe to dogmatize concerning those of neutral hue. As in such matters as Sunday observance, the drink question, and theatre-going, each of us must settle for himself what line he should take in a given set of circumstances, according to the nature of the speculation involved and his reactions to it. One stipulation only—each must seek honestly and earnestly to know what is the mind of Christ for him in the solution of the problem to be decided.

Are there any principles that we can lay down for our guidance with regard to financial transactions containing an element of speculation? With some diffidence I should like to suggest a few :

- (a) There should be an element of service in every speculative operation we undertake.
- (b) No unnecessary risk should be created by our actions, but rather should we seek to eliminate by our actions otherwise unavoidable risks.
- (c) We should avoid all speculations in connexion with which the main incentive is getting something for nothing.
- (d) Risk to the happiness and welfare of others should as far as possible be absent from all our transactions.
- (e) We must avoid speculation for speculation's sake. The love of speculation can produce as violent a fever in the mind as unbridled ambition, and lead us as surely to ignore the claims of sanity, honesty, and charity.

Let us try to apply these principles to a few of the forms of speculation which we normally associate with the word.

Taking speculative enterprise in business generally, we have it on the authority of Walker, the economist, that

speculation, whilst confined within moderate limits, is the agent for equalizing supply and demand, and rendering fluctuations of price less sudden and abrupt than they would otherwise be.

With the important qualification he mentions, speculation is performing a useful service—it is when speculation goes far beyond moderate limits that we have South Sea Bubbles, Hatry crashes, and Wall Street panics.

Coming next to Stock Exchange transactions, modern business could hardly be carried on without the help of stockbrokers and

jobbers, discount houses and dealers in exchange, who, like other traders, but only in the same way essentially as other traders, have to take great risks in carrying on their business. Even the strange menagerie of bulls and bears and stags has its uses in the money market and to the community at large, although the activities of these mysterious creatures seem to the average man to have much more of the character of pure gambling transactions than those of, say, a grocer, or a doctor, or an architect.

Is there any reason why we, on our side, should abstain from Stock Exchange transactions? It depends, I think, on the nature of the transactions and the circumstances of the individual concerned. We are bound, in my view, to consider the nature of the business in the shares of which we propose to invest—to take two extreme examples, a temperance advocate cannot honestly put his money into a brewery, nor can a pacifist conscientiously invest in an armaments concern. I do not know whether we have any right to say that no one should buy stocks and shares from any other pecuniary motive than the income they yield, but I am certain that for the average man it is wiser, not merely as a matter of sound finance, but also for the health of his character and for the peace of his mind and conscience, to abstain from speculating on the rise and fall of the market. "Having a flutter" on the Stock Exchange is very attractive to some temperaments, but getting something for nothing is not a healthy form of acquisition for anyone, and it is not easy for one who gives way to the temptation to try to get rich quickly without effort, to maintain a sane outlook on life and a just appreciation of the rights of the rest of the community. We should not hear so much in the Courts about "rash and hazardous speculation" as we do if those who begin in a small way "buying for a rise" realized that the very fact that they are attracted by such transactions renders them the more likely to succumb to the fever of speculation.

There are, of course, other forms of speculation in business besides Stock Exchange speculations—a man need not go to Throgmorton Street to become rich or be ruined. All business is speculation, but the honest trader has limits in speculation set for him by his conscience that he may not pass. To take one example—over-trading (trading on a scale out of all proportion to capital resources) is one form of speculation we may not practise for the reason that, although the trading itself may conform to some of the principles I have suggested, it nevertheless contravenes others.

Coming next to insurance and other ways of covering risks—it is sometimes said by those who defend gambling as harmless so long as you only risk what you can afford to lose that insurance is as much gambling as betting on horses. The fundamental difference is not that one is gambling and the other is not, although that difference

can, I think, be successfully maintained, but that the latter is essentially selfish and pays no thought to its effects on the lives and characters of others, whilst the former is in fact entered into with a view to safeguarding our possessions (not necessarily a selfish object) or guarding those dependent on us against risks that are outside our control. Insurance is in effect a pooling of resources by a number of like-minded people through the agency of an insurance company so that those who meet with misfortune may be assured of help from their more fortunate co-operators. It is consonant with the Biblical injunction that the strong should support the weak, and the denunciation, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel", cannot be uttered against those who, in order to secure their dependents as far as possible from privation and want, insure their lives or otherwise seek to guard against the uncertainties of life.

We are enjoined not to be over-anxious for the morrow, and one way open to us to achieve this so far as material interests are concerned is by insurance. But I do not think I need labour this point. The considerations which apply to insurance are seldom, if ever, operative in connexion with what is usually understood by gambling.

Perhaps I should point out that much in the business world which looks like gambling is not gambling at all. Covering by futures, by hedges, and straddles in the cotton market, for instance, is normally resorted to by spinners, weavers, manufacturers, and merchants for the purpose of eliminating the speculative element from their business.

Next we come to gambling, pure and simple, if such adjectives may be applied to it—such things as betting on horses, having 31. a hundred on at bridge, taking tickets in a sweepstake, or putting money on the red at the tables. Should gambling have any part in our life? I think not. I know there are many who say they see no harm in risking what they can afford to lose, but no man professing to follow Christ can regard himself as other than a trustee or steward of such means as he has. The money is not his to do with exactly as he likes, and he must, if he would be innocent of irresponsibility or levity in the discharge of his duty of stewardship, satisfy himself that the way in which he spends his money is not likely to be harmful to himself or others. Some people may be rather tired of the "brother's keeper" argument, but we cannot ignore it. Influence and example still count in our social relations.

You may feel yourself strong enough to resist the temptation to go beyond your means, but there is always the other fellow to consider, and even in your own case the excitement or added zest which it is claimed is given to life by a little mild gamb'ing is unhealthy. No game is worth playing which is not interesting enough to be played for the love of the thing, and yet I know plenty of sane men

who do not think a game of bridge worth while unless there is something on it, and who go so far as to say that you can't play it properly unless there is. Simple enjoyments and pleasures are somewhat out of fashion, and at the same time gambling in some form or other was probably never more prevalent than now. It is difficult to say which is cause and which effect, or whether both are effects produced by some deep-seated dissatisfaction and craving for self-forgetfulness. It seems clear to me, at any rate, that gambling is anti-social in its effects, debases the moral currency, and diverts the energies and thoughts of a considerable part of the community from saner and more wholesome occupations.

There is a great fascination for some minds in the idea of "living dangerously". By all means let us "live dangerously" if by so doing we are helping towards the attainment of some high ideal. There are still plenty of legitimate outlets for the energies and ambitions of men of goodwill who find the daily round too dull to be endured without the stimulus of some risk or hazard.

We can none of us go through life and hope to escape speculation in some shape or form, but we can ensure by God's help that the motives from which we speculate and the speculations into which we enter, whether in the spiritual, mental, or material realm, shall be such that at the end our hands may be clean and our hearts pure.

H. S.

NATURE'S MECHANISM.

LET us suppose that we are gathered together on a hill top, viewing a beautiful landscape, on a summer day. We know that we are looking at a wonderful scene. We know too that there is a vital relationship between it and ourselves, and that our lives are possible only because of what we see before us. Reflecting on the principal features of the picture, we recognize inanimate matter in the form of earth and water, animate matter in the form of vegetation and animals, and sunshine giving light and warmth to the whole. If our interests were purely æsthetic we should be satisfied by allowing the mind to dwell only on the evidence of form, colour, and motion supplied to the eye. But mankind has always looked on nature with curiosity, and just as we of modern times when we see an interesting machine naturally enquire how it works, so men throughout the ages, in different ways, have sought for knowledge of Nature's mechanism.

My primary concern in this article is to dwell briefly on a few of the principal results of modern knowledge concerning the physical universe, not so much with the object of imparting information—as I shall not refer to anything that is unfamiliar—but with the intention of emphasizing the revolutionary change which has come into our interpretation of Nature on her physical side during the past fifty years.

The three fundamental factors in the scene which we are contemplating in imagination are (1) matter, the basis of everything that is tangible; (2) radiation, with which we are most familiar in the form of sunshine; and (3) life. The process of Nature which makes our life possible is one in which solar radiation acts through the agency of vegetable organisms. We and our landscape are the product of the interaction of matter, radiation, and life. Of these three factors, matter appears to be the most fundamental. We do not know of life apart from matter. Neither do we know of radiation apart from matter. The immediate evidence of our observation seems to tell us that all Nature is a manifestation of different forms and states of matter. So long as we confine ourselves to what is obvious, the conclusion to which we are inevitably driven is that everything in Nature, including ourselves, can be explained in terms of matter.

Such a conclusion forms the basis of what has been termed the materialistic or mechanistic view of Nature. For the purpose of interpreting the processes of Nature it has the advantages of appearing to be simple and of not involving unwarrantable assumptions. But as the basis of a philosophy of Nature, and more particularly of human life, it possesses the serious disadvantage that it appears to deprive the higher attributes of human life of any significance.

One of the consequences of the materialistic view which was commonly held by scientists of all kinds half a century ago is that it created an antagonism with those whose concerns were more with the understanding and guiding of Man's spiritual nature, the fact of which is no less real than that of matter which can be weighed in a balance. It is no part of my present purpose to comment on this antagonism. I am concerned only in trying to show the remarkable change which has taken place in our view of Nature as a consequence of fuller knowledge of its working.

Let us for the moment try to divest our minds of what we have learned of the constitution of matter from the teachings of modern physicists, and take up as far as possible the position of the physicist and chemist of say fifty years ago. Their minds were dominated by the atomic theory of matter, according to which all matter was reducible to a limited number of readily identifiable elementary substances, about ninety in number. It is true that some of them held hopes of the discovery of some single primordial substance from which the elements were made, but this was to them a matter of speculation and not of fact. They knew that these elements were capable of combining to form compounds. Some compounds were of simple and easily ascertainable composition. Others were so complex that their analysis defied the ingenuity of the most expert chemists. They also knew that life was always associated with the complex compounds, and it easily became an article of faith with them that life was an attribute of the most complex compounds. Given the skill in the first place accurately to analyse these compounds and afterwards to synthesize them, the creation of life in the test tube became a possibility. At different times some have in fact claimed to have produced a living synthesis, but the claims have never been verified.

The supposed interconnexion between animate and inanimate matter does not seem to have presented an insurmountable difficulty to many leaders of scientific thought half a century ago, but radiation caused much perplexity. How, said they, can radiation, which is apparently a form of atomic activity, communicate itself across what appears to be space? For instance, how does sunshine reach us? To explain this effect it was necessary to invent an intangible medium, to which the name ether was given. The supposition that space is pervaded by ether resulted in such an extraordinarily accurate and apparently complete explanation of all the known phenomena associated with light that the ether, which was at first only assumed as a working hypothesis, came to be regarded as an established fact. The scientist's universe then included matter and ether, and he believed that everything could be accounted for by either or both of these two entities. The ether, however, proved itself to be a very troublesome

conception. In the first place, it existed by inference. All efforts at demonstrating its existence failed. In the second place, the properties necessary for the conveyance of light were at variance with other essential properties, and in assuming the existence of the ether, scientists found that whilst disposing of one difficulty they had created another which has hitherto baffled investigation. Nevertheless, there did not appear to be anything irrational in the simple scheme of Nature which then dominated the faith of the scientist. Matter he was sure of. Life was never known apart from matter, and the solution of its mystery was only an affair of increased knowledge and improved technique. That the ether was a fact could not be disputed in view of its role in the theory of light, and its difficulties also would likewise yield to fuller investigation. Matter itself did not excite much, if any, serious difficulty. That there were so many different kinds of elementary matter with no apparent bond of union was troublesome and seemed to involve a mystery, but no one could deny that the elements existed or that the universe was built up from them.

With such an apparently simple and logical scheme in his possession the nineteenth century scientist felt that the main features of Nature's mechanism had been laid bare, and that human belief that was not consistent with this knowledge was mere superstition.

Nevertheless this simple conception did not give much satisfaction to any but its advocates. It appeared to afford no immediate encouragement to man's instinctive striving after moral development and mastery over the conditions of life. In a word, it appeared to have no spiritual significance and was therefore inconclusive.

About thirty years ago a new page was turned in the book of Nature, and it became clear that the atom was not the unit of matter, and that so-called particles of electricity were more fundamental. The subsequent years have witnessed the growth of the hypothesis that matter consists of positive and negative particles of electricity, named respectively protons and electrons. It is assumed that every atom consists of a nucleus which may comprise a proton or an assembly of protons and electrons, and surrounding this nucleus at a relatively great distance away is a system containing one or more electrons in orbital motion. It is also assumed that the various elements of the older scientists are merely different groupings of protons and electrons.

Space will not permit any review of the main evidence on which these assumptions are based. It may, however, be useful to remind ourselves of some of the main features of the modern theory of matter. The atom is likened to a planetary system in which electrons revolve at high speed in regular orbits about a sun-like nucleus. Its dimensions are so small that sizes expressed in conventional units convey no

meaning. Sir Robert Hadfield may be credited with one of the aptest illustrations of the size of an atom. He says that if an ordinary evacuated electric light bulb were pierced with a tiny hole so that atoms could enter the bulb from the outer atmosphere at the rate of one million per second it would take one hundred million years to fill the bulb to atmospheric pressure. Each of these inconceivably tiny bodies is not a solid thing, but is a region occupied more by space than substance. Professor Andrade says that if the nucleus be imagined to be of the size of a billiard ball, the distance of the nearest electron will be somewhere about the distance from the centre of the table to the walls of the billiard room, while the distance to the farthest electron will be about half a mile. As to the speeds at which the electrons revolve about the nucleus, Sir Ernest Rutherford tells us that the speed of the outer electrons is about 800 miles a second, whilst the speed of the innermost electrons is about 90,000 miles a second.

It may be useful here to interject a comment by Bernard Shaw. He says that our credulity though enormous is not boundless, and our stock of it is quite used up by our astronomers, physicists, and a host of other marvel-mongers whose credulity would have dissolved the Middle Ages in a roar of sceptical merriment. But following on this comment it is well to remind ourselves that the modern scientist does not assert that the atom is in fact a thing of the kind just described. What he says is that the atom is a structure of which the properties so far as they are known are consistent with the assumption that it is made up of electrons revolving at great speed and at great distances from a nucleus. A working hypothesis is not a statement of fact. It is only an article of faith to be discarded when it can be replaced by something better.

Radiation, according to the modern scientist, is something which can be regarded as a wave motion. But the medium of this motion is so much a subject of controversy that the ether so positively postulated by the older scientists has relapsed from the region of fact into that of conjecture.

Radiation is capable of being excited in many ways. For example, the electrons of the atom, when disturbed so that their orbits are re-arranged, give out radiation which may be perceptible as light, or heat, or ultra-violet rays. When electrons detached from atoms are artificially flung with sufficient violence against an obstacle they produce X-rays. When an atom of radio-active material such as radium breaks up it produces radiation of the most penetrating kind yet known to us. The gamut of radiations already explored ranges from the exceedingly short wave length radiations of radio-active bodies down through the longer X-rays of surgery, the still longer ultra-violet rays, visible light rays, infra red or heat rays, to

the very long waves used in wireless telegraphy. All these radiations are similar in kind and differ only in wave length. The medium of their transmission is still designated the ether, but what the ether is so far passes comprehension that some physicists have found a way of escape by ignoring it.

The perplexity which has arisen from the more intimate study of matter does not show signs of being resolved at an early date into a simple and easily intelligible statement of fact. Until recently it could be said that modern physics was dominated by two fundamental and possibly related conceptions. The one was the electron, with its counterpart the proton, which could be likened to exceedingly small and apparently solid specks, and the other was radiation, which could be regarded as a train of waves.

The mystery of matter and of the mechanism of Nature deepens, however, with every advance towards its understanding, and recent experiment has started the question as to whether there is any difference of kind between the electron and radiation. Not long ago it was considered that the two were essentially different from each other. A stream of electrons appeared to be very different from a stream of radiation, say X-rays. A stream of electrons is equivalent to an electric current, and can be deflected when caused to pass through a magnetic field. A stream of X-rays cannot be so deflected. If a stream of electrons or a stream of X-rays is projected through a tiny hole and caused to impinge on a photographic plate there is produced on the plate a small circular patch. The position at which the patch is produced on the plate can, in the case of the electrons, be varied by causing the stream to pass through a magnetic field before striking the plate. No such effect can, however, be produced in a stream of X-rays. This fact justifies the assumption that the two streams are essentially different from each other. It has, however, long been known that when a stream of X-rays is passed through a thin metal film the image produced on the photographic plate consists of concentric rings. This fact can be explained on the assumption that the stream of X-rays consists of a stream of waves. It could not have been anticipated that a stream of electrons passing through a thin film would produce a like effect. All that could have been expected was that owing to the collision of the electrons with the molecules of the film the electrons would be scattered, producing a blurred image on the plate. Actually it has been found that the image produced on a photographic plate after a stream of electrons has passed through an exceedingly thin metal film consists of concentric rings just like the image produced by a stream of X-rays. The astonishing fact is revealed, therefore, that a stream of electrons is essentially the same as a stream of radiation. It differs mainly in that it can be deflected by a magnetic field. Otherwise it

would appear to be impossible to distinguish the electron, and consequently matter, from radiation, which formerly was regarded as essentially non-material. There appears to be no escape from the conclusion that in the last, or at least in the latest, analysis matter has become lost in something which we refuse to recognize as matter and the nature of which has hitherto completely baffled all investigators.

It is time that we stumbled over a brick to remind ourselves that, judged by our physiological reactions, matter does exist, is very real, and in certain forms possesses what as human beings we have learned to regard as solidity. Having returned to the realm of ordinary experience, and with our eyes turned once more to the familiar scene which we were contemplating at the commencement of this article, we remarked that we saw there, matter, life, and radiation. We did not, however, mention consciousness, by which we were aware not only of the scene but of ourselves. We have enquired of the physicist what he has to say about matter and radiation, and we have found that he has a great deal of fascinating information to give us about phenomena associated with these things. He has been compelled to abandon the dogmatic attitude of his predecessors and to confess that his efforts have resulted mainly in a deepening of mystery. He will not admit, and quite rightly, that his efforts at elucidation have been in vain. He can rightly claim to have advanced greatly beyond the position occupied by the scientist of fifty years ago, and he now says that Nature is not mechanistic according to our previous ideas. What it is is not known. It no longer appears to be fortuitous but a pre-conceived scheme, some aspects of which are dimly discernible to us. In the words of Jeans, the universe begins to look more like a great thought than like a great machine.

It is obvious that the predominance of influence in physical science is held at present by the great mathematicians. They find it much easier to express the physical processes of Nature in the terms of mathematical symbols than in the terms of familiar experiences. This fact is probably full of significance, and we may with advantage dwell on it for a moment or two. The dominance of the mathematician in the realm of science is not a condition which is peculiar to modern science. Newton dominated the science of his period by his mathematics, not by his speculations on the processes of Nature. There are two ways of elucidating Nature. According to the one, the obscure effects of Nature are correlated with familiar effects. According to the other, they are co-ordinated by a mathematical expression. The success of the mathematical method is often so great as to make us blind to its limitations. Those of us who are familiar with the enthusiasm of the modern boy know how greatly he is fascinated by the railway train. He will sit all day on an

embankment looking out for notable trains. There are two fundamental facts about the train that make an instant appeal to his mind, namely, the motion and the agency of motion. He will naturally wish to know something about both. From his point of view on the embankment he can study the motion. But he can gain no direct information as to the means whereby that motion is produced. If he could board the foot-plate and learn from the driver something about the engine and how its power is developed and controlled, his thirst for knowledge would soon be satisfied. He is, however, confined to the embankment. He can only speculate on the agency which produces the motion which enthrals him. The utmost of precise knowledge that is permitted to him in this condition concerns the motion itself, and this he can reduce to the mathematical expression $s=vt$ where s is the distance travelled in time t , having given that the velocity is v . This simple illustration, without travesty or disrespect, helps us to understand the part played by the mathematician in modern science.

We may now ask the physicist another question. Does he still consider life and consciousness to be attributes of matter? His answer definitely is that he does not know, and that he has no data on which he can base an opinion. We must therefore look to others for our answer. To whom can we turn? To the biologist? He too has a romantic story to tell, but as to the essential nature of life he can relate nothing except of its mystery. Shall we turn to the philosopher and ask him about consciousness? His answer will be like that of the others. Must we conclude that these enquiries do nothing but establish their futility? Surely not. We have found that the labours of the scientist have greatly enriched our stores of knowledge. We know that his labours have led us in the way of material benefits. And his supposed failure to elucidate the mystery of Nature is itself a positive gain, in that it has delivered us from a narrow and spiritually dangerous outlook on Nature.

The pursuit of knowledge is never without its effect on the pursuer. Man possesses not only a body which requires to be fed and exercised and a mind which seeks continually for appropriate occupation but also a spirit which differentiates him from all other objects of creation. We can no more deny the fact of man's ceaseless striving after the satisfaction of his moral nature than we can deny the fact of his recurrent desire for food. The knowledge which he acquires from Nature inevitably affects the whole of his being. It is obvious how science has ministered to man's material well-being. It may not be so obvious but it is none the less a fact that man's outlook on life is profoundly influenced by the fundamental teachings of science.

There is at present a large body of opinion that the tenets of modern physical science are more helpful to man's moral nature than the materialistic or mechanistic teachings of a century ago. But it must be admitted that there is truth in the objection that modern science remains as essentially non-moral as the science which has been displaced. The advantage on moral grounds which has been gained from modern science is that it has destroyed the belief that matter is the fundamental fact in Nature and that everything can be regarded as an attribute of matter. The matter of a century ago which seemed so real and intelligible has proved to be elusive and mysterious. We are therefore justified in assuming that the truth is to be appreciated along avenues other than those pursued by the avowed scientist. Poets, artists, seers, and saints, by methods not understood, may also reveal to us aspects of truth as valid as those reducible to measurements. It may be that we shall never advance so far as to be able to reconcile the revelations of any one with those of the others. But if those revelations ennoble our aspirations and urge us to more worthy achievements, we may assuredly regard them as aspects of truth.

J. D. MORGAN.

THE LITURGICAL FACTOR IN SOME RECENT OLD TESTAMENT CRITICISM.

I CANNOT do better than preface this article with some words of my late lamented friend Dr. George Buchanan Gray, whose sudden and premature death about ten years ago was so great a loss to Biblical scholarship.

In the introduction to the first volume of his *International Critical Commentary on Isaiah*, speaking of *Isaiah* as a whole, Dr. Gray says :

No full justice can be done to a book which is a great monument to Jewish religion after the Exile if all our attention is devoted to determining whether this or that passage is "genuine", and dismissing it as not "genuine" if it is not the work of Isaiah. In reference to works such as the *Book of Isaiah*, the term "genuine" is indeed misleading. None of these nameless writers may have possessed the religious genius of Isaiah, but together they represent the play of the earlier prophetic teaching on the Jewish Church. In religion, as elsewhere, great personalities come first, and it is the privilege of the student of the *Book of Isaiah* to come face to face with one, if not two, such personalities; but the religious community is the necessary outcome, or field of action, of the great religious personality and his teaching, and the student of the *Book of Isaiah* has but half entered into his inheritance, if he communes with Isaiah and the great Exilic prophet, but fails to feel the life of that post-Exilic community which not only preserved for themselves and for us the words of the earlier prophets, but preserved them in books which were also made to breathe the hopes and aspirations that sustained the Jews through centuries of isolation, oppression, and temptation.

I.

The point made by Dr. Gray in this passage is one that has become increasingly recognized by *O.T.* scholars during recent years. It is realized that the Literature which makes up our *O.T.* Canon owes its selection and survival to the action and practical needs of the religious community or church; that behind it there is the continuous and unbroken life of the community, ever developing and adapting itself to changing conditions and environment. The old material was constantly being re-interpreted. As Geiger has remarked, in a well-known passage :

The Bible (of the Jews) is, and at all times was, a Word full of fresh life, not a dead book. This everlasting Word belonged not to a particular age; it could not be dependent (for its meaning) on the time when it was written down, and as little, upon this theory, could it be without what seemed to be new truths and discoveries. Hence

every period, every school, every individuality introduced into the Bible its own way of regarding the contents of the Bible. In later times this took place in the field of exegesis, but before that, when the Bible had not yet attained an absolutely fixed form, the same result was reached by manipulation of the text. Thus the Bible became the full expression of the higher life of the people. That which seemed deficient in the text of the holy book, the national spirit innocently supplied, and, unconscious of any breach of law, impressed its own stamp on the traditional text.¹

The text of the Book can only be properly understood when full allowance has been made for the literary history of the Book itself, and when this has been given its proper setting in the religious life of the community. This has, of course, long been recognized by critical scholars. Cheyne, long ago, taught us to regard the Psalter as a collection, as the Prayer and Hymn Book of the post-Exilic Jewish Church; and the same scholar has given us a delightful constructive sketch of Jewish religious life after the Exile, as this can be reconstructed by the historic imagination, using the relevant literature to illustrate the development. In German, of course, we have work of this kind on a more elaborate scale. Thus, to take a classical example, in Bertholet's *Die jüdische Religion von der Zeit Esras bis zum Zeitalter Christi*, which forms the second volume of the revised edition of Stade's *Biblische Theologie des Alten Testaments*, the history of the Jewish religion is treated in three divisions: (1) the development of Judaism between Ezra and Alexander; (2) Judaism in its relation to the Greek world; (3) Judaism in its conflict with hostile influences, within and without. Bertholet allows a large part to the play of foreign influence (especially Greek thought) in the development of the religion; and, sometimes, perhaps, he carries this too far, as in assigning the universalism which comes to expression in parts of the Psalter and in *Jonah* purely to Hellenic influence. One of the great merits of this work is the full treatment that is given to the religion of the Psalter.

I have referred to these books because, as it seems to me, they face the real problems that are of crucial importance in the *O.T.* on essentially right lines. All the elements of primary importance in the religion of Israel are reflected in their action and reaction in the life of the post-Exilic Jewish Church. We shall never understand the literature unless we fully appreciate this fundamental fact. It is the Church-community, to use Dr. Gray's phrase, which is the necessary outcome, or field of action, where the work of the great religious forces of Israel can be studied. Thus it becomes a matter of supreme importance to reconstruct the life of the later Church-

¹ *Urschrift*, 72, f.

community of Israel in as complete a way as is possible. And it is just here that so much remains to be done. Concentration on details is not enough. The method of isolation has its scientific uses and justification for certain purposes; but in attempting to pursue the course of development of a religion it is the larger context that matters so much. *O.T.* scholars who become interested in the problem of religious development constantly find themselves driven first into that debatable region which lies between *O.T.* and *N.T.*, and then into the region of the *N.T.* itself.

The truth is that it is in these directions that the most fascinating and important problems converge. The recognition of the larger context, of which I spoke above, invests the old problems and questions with a new aspect, while at the same time new problems emerge.

I have said that the importance of reconstructing the life of the Church-community of post-Exilic Israel has been widely recognized by *O.T.* scholars during recent years. But I doubt whether the full implications of this recognition have been adequately grasped. For instance, the development of the worship, the subtle changes that took place in the conceptions underlying sacrifice, the place of prayer in the cultus, the origin and development of the synagogue and the synagogue Liturgy, and the reflex action of all these factors on the literature and life of the community—have these themes been adequately surveyed and their total influence allowed for? Take, for instance, what may be called the Liturgical element or *motif*. This has exercised a much larger influence than is commonly recognized upon the form and development of the literature. This has been brilliantly demonstrated and illustrated by Dr. St. John Thackeray in his Schweich Lectures on *The Septuagint and Jewish Worship*. Dr. Thackeray there shows how the original form of the *LXX* translation was dictated by the requirements of the synagogue lectionary; and, further, how, as a negative consequence of this fact, the character of the translation of those books which were not included in the lectionary, or were not officially used in public worship, is radically different from those where this factor operated. Perhaps I may here venture to quote an illuminating extract from the author's discussion, which serves to illustrate his method¹:

Though we are far from the time when a Polychrome *LXX* will be possible the student is now equipped with abundant materials for the investigation. Two results are possible. If I may borrow and distort the meaning of the symbols used by the critics of the Hebrew text, we may on the one hand discover that two primitive translators of the second century, B.C., *viz.*, J. and E., have produced

¹ *The LXX and Jewish Worship* (1921), p. 16.

of any particular book a joint version, JE, the symbols here standing for the Jewish-Egyptian pioneers. Or again, we may find that the original version JE (the work whether of one or more translators) was incomplete, and that it was left to P., a representative of the later Palestinian-Asiatic school, to fill the gaps and revise the whole.

This extract will illustrate summarily Dr. Thackeray's point of view and method of approach. I believe similar phenomena, pointing to the operation of the same factors, can be detected in the Jewish-Aramaic Targums.

Perhaps the most instructive illustration of Dr. Thackeray's fruitful method is given in the Third Lecture, which is devoted to a consideration of the apocryphal *Book of Baruch* and the Jewish Fast of the ninth of Ab, which commemorates the burning of the Temple. Here the liturgical key makes it possible to disclose and explain the rather puzzling phenomena of the little book's structure, and the connexion of its different parts. The book is regarded as having been designed for liturgical use. It consists of a historical introduction followed by three sections which deal with the respective topics, Penitence, Wisdom, and Consolation. The fast of the ninth of Ab has been marked, in the Jewish sacred calendar, by a series of sabbaths which pivot their lections on the Fast, two sabbaths of Punishment preceding the Fast, and seven sabbaths of Consolation succeeding it. After the historical introduction, which contains clear indications of the book's suggested liturgical use, there follow the Confession, or Penitential section (1¹⁶⁻³⁸), the Homily on Wisdom (3⁹⁻⁴¹), which is a sermon on the text Jer. 9²³, being the last verse in the Haphtarah lesson for the ninth of Ab; and, finally, in the last section (4⁵-end) there are contained seven cantos of consolation, corresponding substantially to the Haphtarah lessons for the seven sabbaths of Consolation that immediately follow the Fast. The book appears to have been an unsuccessful rival to the canonical *Lamentations* for use on the ninth of Ab.

Dr. Thackeray has brilliantly maintained his thesis. I think myself we may regard the book as having assumed its present form for liturgical use probably in the synagogues of the Greek-speaking Jews. In exactly the same way we may, I think, with great probability regard the last part of the present *Book of Wisdom* as containing the Greek *Haggadah*¹ used at the home celebration of the Passover-meal in the Greek-speaking Jewish communities of the Dispersion, and corresponding to the Hebrew-Aramaic Haggadah

¹ The Haggadah which is recited at the home during the Passover-meal consists of the recitation of the acts by which God redeemed his people from slavery in Egypt. The Greek-speaking Jews would naturally recite this in Greek; but now all Jews use the Hebrew-Aramaic form.

which is now universally used among the Jews. By a happy accident this Greek Haggadah has been tacked on to the earlier chapters of the Greek *Book of Wisdom*. But the importance of Dr. Thackeray's method lies for us rather in the region of the Hebrew *O.T.* literature proper. Here, again, a signal service has been rendered to *O.T.* study by emphasizing the importance of the liturgical factor. In particular Dr. Thackeray shows how the structure of the poem (or psalm) which is contained in *Hab.* 3, and is known as "the Prayer of Habakkuk", is explained when it is recognized that it was compiled in its present form to be used at the Feast of Pentecost. The two themes, the theophany and the harvest, are both appropriate to Pentecost, and have appropriate links in the Haphtarah lections. Dr. Thackeray's discussion of the whole Psalm is one of the most fascinating in the whole volume, and constitutes a veritable romance of discovery. His other illustrations embrace Psalms 29, 68, 76, 42-43, 118, *Zech.* 14, and *I Kings* 8.

I have long thought that we need a commentary on the *Psalms*—or studies of groups of *Psalms*—made from the point of view of liturgical history and use, and Dr. Thackeray has made it abundantly clear how fruitful this method of approach can be.¹ As a matter of fact, recent work on the Psalter has marked striking progress in this direction. In this connexion I may refer to the work of Peters, Mowinkel, and Gunkel.

II.

Peters, in his instructive book, *The Psalms as Liturgies*, takes a very conservative view as to their dating. He regards the first three books of the Psalter as having been completed before the Exile: Psalms 1-134 were in existence by 300 B.C., and the entire Psalter was closed by 180 B.C. If I may repeat what I have said elsewhere, these dates will hardly convince scholars who are familiar with the arguments for a post-Exilic date of the Psalter as a whole. Doubtless there were pre-Exilic Psalms, and fragments of these are probably preserved in the present collection. In fact, some of our present Psalms may well have been modified or remodelled to take the place of earlier compositions. The main contention of Dr. Peters is that many of the Psalms were composed for use in the sacrificial ceremonial. He says:

The halleluia Psalms of the Psalter are all of them essentially and primarily sacrificial hymns, written for that purpose . . . The ritual sacrificial use of a number of Psalms is indicated by their headings (30, 38, 70, 78, 100, 102; perhaps also 8, 9, 22, 32, or by their first lines, 105-107, 118, 136, 138, 145).

That the Psalms were in fact sung at the time of, and as an accompaniment to, the sacrificial worship is made clear by an

¹ Reference may be made here to the interesting work by a young scholar, Dr. C. C. Keet, *A Liturgical Study of the Psalter* (London, 1929).

abundance of evidence; cf., e.g., 2 Chron. 29²⁶ ("and when the burnt-offering began, the song of Jahveh began also"); the chronicler's evidence is valid, of course, for his own time, i.e., the third century, B.C., cf. also Ps. 27⁶; Numb. 10¹⁰, etc. This is Dr. Peters's main contention, and is undoubtedly right. But the inferences he draws from it do not necessarily follow. He goes through the Psalter, psalm by psalm, giving the familiar English version, with a new translation printed side by side with it, and each psalm is assigned to its liturgical setting. Babylonian parallels are much stressed; but there is little or no philological treatment of the language of the Psalter, which is often a valuable criterion in considering the question of a possible date. The volume is well worth reading, and is valuable for the liturgical discussion, but is rather uncritical in fixing the possible historical background.

III.

In emphasizing the liturgical element in the Psalter, Peters was following a true instinct. But the most original contribution to this field is undoubtedly the remarkable work of Mowinckel, who has published a series of studies on the Psalms within recent years. These are marked by bold originality and thorough scholarship. The second of these, entitled *Das Thron-besteigungsfest Jahweas und der Ursprung der Eschatologie*, published in 1922, is perhaps the most interesting and important. It is a study of the Accession Psalms, a well-known group which includes Psalms 47, 93, and 95-99. These Psalms celebrate the kingship of Jahveh. A characteristic phrase that recurs in them is *Jahveh hath become King*, and another is *Sing unto Jahveh a new song*. To this group of Psalms Mowinckel gives a liturgical setting by deducing the existence of a yearly festival celebrating the accession of Jahveh as King. He was partially led to this conclusion by the analogy of Babylonian custom. In Babylon New Year's Day corresponding to the Jewish New Year *Rosh hashanah* was kept as the great festal day of the national god Marduk. On this day the image of the god, magnificently attired, was conveyed in solemn procession along the *via sacra* from his Temple to the so-called "Hall of Destiny", a sacred place outside the Temple proper, where he, in company with the other gods his vassals, determined the destinies of the coming year. Now the New Year in Babylon marked the yearly celebration of the Accession of the reigning earthly monarch to the throne. There is also, it is urged, strong reason for believing that this day was kept in Babylon as a yearly commemoration of Marduk's accession to the throne as King of the gods. And in this connexion a cult-drama was enacted showing how Marduk attained this position in the manner recorded in the creation-myth of the conflict between the

god and the monster of chaos, Tiamat. The myth relates how Tiamat rose in rebellion against the gods, who appealed to the youngest Marduk to fight against Tiamat. This he agreed to do on condition that the other gods, in the event of victory, would invest him with the power of determining destiny for each year as it came. Marduk fought and won; the other gods in jubilation conducted him to the heavenly Hall of Destiny where they proclaimed him king of the gods, in the very words used in the Hebrew accession psalms, namely, *Marduk has become king*. All this was commemorated in the yearly celebration of the New Year feast.

Now there is no doubt that the Babylonian myth of creation was known to the Hebrews, in slightly adapted form. Jahveh took the place of Marduk, and there is reason to believe that a story of creation, which described the conflict between Jahveh and the Dragon, was long current among the Hebrews. Indeed, there probably existed a creation story of this kind which was later displaced by the priestly narrative which now occupies the opening chapters of *Genesis* (1-2^d) cf. *Isa.* 51 ^{9,10}:

*Awake, Awake, put on strength,
O Arm of Jahveh !
Awake as in the ancient days,
The generations of old time !
Was it not Thou who didst shatter Rahab,
Didst dishonour the Dragon ?
Was it not Thou who didst parch the sea,
The waters of mighty ocean ?*

The words translated here *mighty ocean* are in Hebrew the exact equivalent of Tiamat (*Tehom rabbah*). Thus the Babylonian Festival is dominated by three ideas, viz., the accession to the Throne of the divine (and earthly) King, the renewal of creation (associated with the conflict with Tiamat), and the idea of the annual Day of Judgment, which determined the destinies of the coming year.

Similar *motifs* are discovered by Mowinckel in the Hebrew Accession Psalms. Take, for instance, the opening lines of *Ps.* 93:

Jahveh is King; He is apparelled with majesty, Jahveh is apparelled; He hath girded Himself with strength; The world also is established, that it cannot be moved. Thy throne is established of old; Thou art from everlasting.

*The floods have lifted up, O Jahveh,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voices of many waters
The mighty breakers of the sea,
Jahveh on high is mighty.*

Here there is a distinct allusion to the primeval conflict between Jahveh and the sea-monster. The floods are the primeval ocean.

Mowinckel interprets *Ps.* 29 in a similar fashion. The note also of judgment is sounded in these Psalms. So *Ps.* 96¹⁰⁴ runs:

*Say among the nations "Jahveh is king!"
He shall judge the peoples with equity
For He cometh to judge the earth.*

Mowinckel in his study of the Accession-Psalms was led to add to the number of those already recognized as such, a number of others. Thus he includes 33 and 149, and besides, 8, 15, 29, 46, 48, 50, 66, 75, 76, 81, 82, 84, 87, 114, 118, with *Ex.* 15.

The Psalms of Ascent (120-134) are regarded as forming a group of a similar kind, being intended to celebrate the ascent or procession of the Ark into the sanctuary.

IV.

Mowinckel infers the existence of a festival in ancient Israel celebrating, at the commencement of every year, with much pomp and solemnity, Jahveh's accession to the throne. The cultus of the festival emphasized the three aspects of the divine activity as king, creator, and judge. In some way, possibly by processions, accompanied by the Ark, but with no actual representation of Jahveh Himself, the ascent to the throne, that is to Mount Sion, was dramatically represented. A necessary implication of Jahveh's supremacy as king was the idea of His subjection of foreign nations to His rule, and this is emphasized in these Psalms. In the liturgical drama Jahveh appears as returning in triumph to Mount Sion and there distributing His royal gifts. The old idea of creation assumed the form of a new divine creative activity. All the boons necessary to maintain life, namely, favourable conditions for crops and produce, are imparted, or at least confidently anticipated, from the divine benevolence.

The feast of divine accession marked the commencement of the New Year; but it also marked the completion of the year that was past. It thus assumes the character of a thanksgiving feast of the in-gathering of the harvest. Mowinckel finds actual evidence for the celebration in the account in *II Sam.* 6 (*cf.* *I Chron.* 15) of the manner in which David brought the Ark to Sion, and again in *I Kings* 8 (*cf.* *II Chron.* 5), the bringing of the Ark to the newly built Temple of Solomon; finally in *Neh.* 8.

Now it is extraordinarily interesting to notice that in the liturgy of the Synagogue these notes are struck in the celebration of the New Year (*Rosh hashanah*). A special section of the Amidah prayer which is proper to the Festival is entitled *Malkiyyoth*, i.e., assertions and celebrations of the divine kingship; and the festival is also associated with the annual season of judgment, which culminates ten days later on the Day of Atonement. The Jewish New Year is also traditionally associated with the Creation.

A quotation from one of the characteristic prayers of the synagogue New Year service will make some of these points clear. The following prayer, known as *Alenu*, is the introduction to the proclamations of the divine kingship. It is based on *Ex.* 15¹⁸, *Numb.* 23²¹, *Deut.* 33⁵, *Pss.* 22²⁹, 113¹, 24⁷⁻¹⁰, *Is.* 45⁶, *Obad.* 1²¹, *Zech.* 14⁹, *Deut.* 6⁵:

It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth, since he hath not assigned unto us a portion as unto them, nor a lot as unto all their multitude. For we bend the knee and offer worship and thanks before the supreme King of kings, the Holy One, blessed be he, who stretched forth the heavens and laid the foundations of the earth, the seat of whose glory is in the heavens above, and the abode of whose might is in the loftiest heights. He is our God; there is none else; in truth he is our King; there is none beside him; as it is written in his Law, *And thou shalt know this day, and lay it to thine heart, that the Lord he is God in heaven above and upon the earth beneath; there is none else.*

We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the chiklren of flesh will call upon thy name, when thou wilt turn unto thyself all the wicked of the earth. Let all the inhabitants of the world perceive and know that unto thee every knee must bow, every tongue must swear. Before thee, O Lord our God, let them bow and fall; and unto thy glorious name let them give honour; let them all accept the yoke of thy kingdom, and do thou reign over them speedily, and for ever and ever. For the kingdom is thine, and to all eternity thou wilt reign in glory; as it is written in thy law, *The Lord shall reign for ever and ever.*

V.

I turn for a moment to Gunkel, the publication of whose great commentary¹ has recently been completed. Where Mowinckel sees evidence of a cult-drama, embodied in a liturgical festival, Gunkel sees a mythological eschatological series of poems. He does indeed admit the presence of a liturgical factor, but not to the extent advocated by Mowinckel. One thing I should like to add, which rather favours Mowinckel's view. In the synagogue liturgy for the New Year, the Day of Judgment is not eschatological. It is an annual event, and remarkably like the ancient Babylonian cultus. It is believed that God has chosen this festival, and the days connected with it, for passing special judgments upon His creatures. It was this belief, no doubt, that influenced the Synagogue to give to the first ten days of the New Year their penitential

¹ *Die Psalmen* (1926).

character. According to Jewish tradition, the great books of judgment are opened on the first day of Tisri, and closed ten days afterwards on the Day of Atonement. According to the Targum, the scene in Heaven described in *Job* 1⁶ took place on New Year's Day, Satan yearly playing the part of accuser before the Divine Judge. In the Talmud (*Rosh hashanah* 16B) it is said that the sounds of the Shofar are intended to "confuse" Satan when so employed. In the same passage it is stated that three books are opened on this day,

one for the thoroughly wicked, another for the thoroughly pious, and the third for the large intermediate class. The fate of the thoroughly wicked and the thoroughly pious is determined on the spot; the destiny of the large intermediate class is suspended until the Day of Atonement, when the fate of every man is sealed.

A man's fate is determined according as merit or demerit predominates in the final reckoning—hence the importance of multiplying good deeds before the fatal Day (of Atonement). Those who emerge from the ordeal successfully are entered in the Book of Life (*cf.* *Ex.* 32³², *Is.* 6³, *Ps.* 69²⁸, *Dan.* 12¹, *Phil.* 4³, *Rev.* 3⁶, 13⁸, 17⁸, *etc.*) This explains the petition: "Inscribe us in the Book of Life", and also the salutation of New Year's Eve: "May you be inscribed (in the Book of Life) for a happy year". The remarkable likeness of this conception to the Babylonian, as expressed in the ritual already described, is evident, and the conception has already passed over into the *N.T.*, as we have just seen.

VI.

One further illustration, derived from the book of Psalms, may be cited in this connexion, as it brings us in close contact with the Jewish Synagogue Liturgy. I refer to *Ps.* 19. which is generally admitted to be composite in character¹:

It falls into two distinct parts (vv. 1-6 *Heb.* 2-7), and vv. 7-14 *Heb.* 8-15). The first part forms another hymn of creation. It celebrates the creation of natural light, especially as diffused from the sun. The second part is a hymn of praise for the spiritual light which shines forth from the Law (Torah). The two parts, though originally distinct and belonging to different compositions, afford a fine contrast. For a somewhat similar conjunction compare the two benedictions which appear in the Jewish Prayer Book (Singer, pp. 37-40); the first of these, in its oldest form, was the benediction of natural light; the second of them (beginning with the words "with abounding love") praises God for Israel's spiritual privileges. It seems natural to suppose that this Psalm must have assumed its present form under the influence of the liturgy of the synagogue.

The view just stated does not preclude the possibility—or rather the strong probability—that the first part of the Psalm contains some

¹ See Box, *Judaism in the Greek Period*, 194, f.

very old mythological material, belonging originally to a hymn celebrating the sun-god. This view has been emphasized both by Gressmann and Gunkel. The old material has been worked over by later editors and transformed.

VII.

It is interesting to notice that the importance of the liturgical factor has been emphasized in another quarter, and by a profound student of the *LXX*—I mean Dahse¹. Dahse, it is true, has tried to discredit the critical analysis of the Hexateuch into sources, on the ground that it rests upon the traditional Hebrew text which is itself untrustworthy in its tradition of the Divine Names. But even though this part of his work has not succeeded in its main purpose, yet, to use Dr. Skinner's words, "it has made it impossible for critics to treat that problem lightly". But the value of his work lies less, perhaps, in its critical aspect—valuable and stimulating as this is—than in its constructive suggestions. In particular he has put forth a highly ingenious and interesting theory that seeks to account for the distribution of the names of God in the text of the Hexateuch by an attempt to trace the variations "through successive redactions of the text based upon the divisions of the Law in the lectionary of the synagogue". It is well known that for the purposes of the liturgical Sabbath-reading of the Law in the synagogues, the text was divided into sections according to two systems. The earlier (Palestinian) system divided it into 154 sections, called "Sedarim", and was intended to cover a period of three (or three and a half) years; the later (Babylonian) system contemplated a reading of the Law in one year, and divided the text into 54 longer sections, called "Parashas". Only the latter system is marked in the traditional Hebrew text, though the older is implicitly indicated in the Masoretic colophons at the end of each of the five books which indicate the number of the Sedarim. Dahse thinks there was a systematic redaction of the Divine Names *Elohim* and *Jahveh* in connexion with the Sedarim. In his opinion, to quote his own words²:

Much of the matter in *Genesis* which is at present called P. stands at the beginning or end of the old Sedarim, the pericopes into which, for the purpose of public reading in the service, the old book was divided up, and the repetitions, recapitulations, etc., in these passages, are explained by the fact that they are the chapter-headings of the old Sedarim, like those to be found in German and English Bibles. I have called this (he adds) "Liturgical addition", and attribute it to Ezra. That is my pericope hypothesis proper, and my conception of the use of the Divine Names only forms a part of it.

¹ *Textkritische Materialien zur Hexateuchfrage*, (1912). A full discussion and criticism of Dahse's book appear in Dr. Skinner's *The Divine Names in Genesis* (1914).

² *The Expositor*, December, 1913, p. 507.

The hypothesis that Dahse has put forward as an alternative to the critical theory may be stated, broadly, in his own words :

Though I deny (he says) the correctness of that hypothesis of parallel documents as sources of the Pentateuch, yet I believe in different strata in it . . . For my conception is that from Israel's earliest times there existed a holy book which, later, has undergone revisions in the time of the Prophets, in the time of the introduction of lessons into the public service, and finally, in the time of the Sopherim to adapt it to the changed circumstances.

While it is impossible to accept Dahse's reconstruction as a whole, there is much, I think, in his contentions that ought to be carefully considered, and, as it seems to me, especially valuable is his hypothesis of liturgical influence. I do not myself doubt that the critical view will be able to assimilate whatever elements of truth there may be in Dahse's views, and to adjust itself to the requirements of a more thorough textual criticism, without giving up any of its essential positions. This, indeed, seems to be the attitude of Sellin¹, who accepts the substantial truth of the general theory, but maintains that the essentials of the critical theory are unaffected by Dahse's arguments.

VIII.

At this juncture I should like to quote some words of Dr. St. John Thackeray, which will provide me with a sort of text for my last point. He says :

The liturgical use is, I venture to think, a factor in exegesis which has been unduly neglected. The subject deserves fuller treatment than I can give it by some expert in Hebrew and Rabbinical lore. Such constructive work as has been done on these lines we owe mainly to Jewish scholars. Our English commentators have too often disregarded Jewish tradition concerning lessons and Psalms proper to special occasions as having no bearing upon interpretation. The traditions, it is true, were not committed to writing before (at earliest) the second century of our era, but there is good reason for thinking that they, or some of them, were inherited orally from earlier generations. The liturgical use goes well back into pre-Christian times, before the text was finally fixed, and has in various ways influenced and moulded the form in which the text has come down to us².

I should like to emphasize what Dr. Thackeray here says so cogently by asking whether the time is not ripe for a closer co-operation between Jewish and Christian scholars in the field of Biblical study generally? Much, I venture to think, could be done by such co-operation in the later stages of the *O.T.* literature and religion. Both parties would gain much from each other—the

¹ See his *Introduction to the Old Testament*, 85, 95.f. (English translation).

² *The LXX and Jewish Worship*, 40.

Christian scholars would learn to approach the problems of reconstruction from the point of view of those who are able to envisage the life and piety of the living Jewish community; who can instinctively see, as a rule, the true proportions of any given element in its relation to the whole; who, in a word, are in closer touch with the reality of the organic life in its totality. On the other hand, Christian scholars, with their mastery of scientific and critical method, would be able to contribute much of supreme value.

I do not, of course, wish to suggest that no such co-operation exists. It certainly has existed in the past, and, on a small scale, in certain matters it exists in the present. Dr. Hastings, for instance, enlisted, much to the advantage of the work, the co-operation of Jewish scholars in his Dictionaries. But there is room for almost indefinite expansion here, if Biblical study is to be adequately extended and enriched.

It is unfortunately true that part of the price which Christian scholarship has had to pay for concentrating on certain literary and critical problems connected with the *O.T.* literature, is that it has lost touch with some of the larger contexts and developments. Incidentally, it has lost touch, to a large extent, with the work of Jewish scholars. For instance, if any real insight into the history of the synagogue liturgy is to be gained, the work of Elbogen¹, as well as Zunz², is indispensable. It combines scientific method and critical power with the wide knowledge and mastery of the literature that one associates with Jewish learning, at its best. These qualities are not frequently found so well combined.

We may thankfully acknowledge that during the last few years some real advance has been made in the direction which I have just indicated, especially by some distinguished Christian scholars, working with full knowledge of Jewish scholarship. I need only refer to the great commentary on the *N.T.* by Strack-Billerbeck (four large volumes in five, 1922-28), which has massed together the relevant Rabbinical material in the form of a full German translation. The *N.T.* student now has at his command a vast thesaurus of rich material available for use. The work is indispensable.

Then, again, the late Dr. Burney's brilliant volume on the *Aramaic Origin of the Fourth Gospel* (1922) is another indication of the same tendency at work, and quite recently (1931) there has appeared from the pen of the indefatigable French scholar, Lagrange, a large book entitled *Le Judaisme avant Jesus-Christ*.

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¹ *Der Jüdische Gottesdienst in seiner geschichtlichen Entwicklung* (1st ed., 1913).

² *Die Gottesdienstliche Vorträge der Juden* (1832, recently reprinted).

The problems that await solution in this field have been brilliantly surveyed by Prof. Gerhard Kittel in *Die Probleme des palästinischen Spätjudentums und das Urchristentum* (Stuttgart, 1926). This treatise will be found invaluable by Christian theologians, because it establishes (a) the problems that still await solution, and (b) the right methods of approach. The most important parts of his discussion are concerned with (1) the problem of language ("das sprachliche Probleme"). Here the author makes it clear that Greek played an important part in the first Christian century as a second language in Palestine, and was probably known to Jesus. (2) Another valuable section is devoted to the discussion of what he calls "Das religionsvergleichende Probleme", in which a comparison is made between Judaism and Christianity, by a series of detailed discussions of various points. Finally, (3), there is a discussion of the "religionsgeschichtliche Probleme".¹ Here the author has much that is valuable to say regarding the affinities and parallels to be found between Rabbinical literature and foreign elements. He rightly insists that Judaism, while it assimilated much, profoundly transformed what it took over.

One other illustration, finally, may be given of right method in handling *O.T.* problems. I refer to an important monograph by the veteran scholar to whom we all owe so much—I mean Dr. Gustaf Dalman. In 1914 he published an essay on *Is. 53*, in which he discusses the idea of vicarious suffering of the Servant, with special reference to later Jewish literature. Incidentally he shows that the atoning power of a righteous man is insisted upon in the later Jewish literature, the starting point of the idea being especially *Is. 53*. For instance, the Tanna de Be Eliyyahu says:

The scholar (*Talmid hakam*) of a generation bears the sins of the generation in whose midst he lives, without anyone else knowing about it, and no one can understand it: of such it is said (*Is. 53*²) "their iniquities he bare".

Thus the Servant of the Lord, of whom the prophet speaks, is identified with the Teacher of the Law, who is the righteous man *par excellence* in the later Jewish sense. Dalman shows, too, how this idea is inherent in the Torah regarding the "guilt-offering", while in later Judaism the conception of an atoning sacrifice is applied to the death of the pious. The concluding section of the monograph contains the text (corrected) and translation of *Is. 53* with a short running exegetical commentary. I have called attention to this essay here because it is an important contribution to *O.T.* study which is especially valuable, because it surveys all the relevant material of later Jewish exegesis, and handles the whole critically. The combination of critical method and full knowledge of the Jewish tradition is complete.

¹ *i.e.*, a discussion of the problems in the light of the history of religions.

All the Christian scholars mentioned above take full account of the work of Jewish specialists¹.

* * * * *

Enough has been said to enforce the main point of this essay—the expanding horizon of Biblical study—so as to show how important it is to include within the purview of scientific scholarship a full knowledge of the later Jewish material. I have tried to illustrate this by referring specially to the liturgical factor, but there are others which need not be mentioned here.

A real advance has been made by scholarship in this direction within recent years, and there is every indication that it will be continued. We may confidently anticipate that the progress so far made will be maintained with increasing volume.

G. H. Box.

¹ One lamented Jewish scholar whose work is sorely missed was the late Israel Abrahams, whose two books on *Studies in Pharisaism and the Gospels* (I) 1917, (II) 1924, are indispensable to N.T. students. Dr. Abrahams was able to combine full knowledge of the Jewish data with a sympathetic understanding of the Christian position and documents.

RUSSIA AND JAPAN IN THE PRESENT FAR EASTERN CRISIS.¹

THE writer has spent only three days in Japan and has been through the U.S.S.R. only twice, with the somewhat grimy view one gets through the windows of the Trans-Siberian Railway. He is therefore no authority on the subject suggested in the first part of the above title. It is nevertheless probably easier than at home to pick up here in North China the significant facts concerning the Far Eastern crisis. News of the Enquiry Commission, for instance, is not so frequently crowded out by the latest divorce case or bus accident, although we must admit that Colonel Lindbergh received most of the front page and all our sympathy on 14th May. Our headline now is "Russia and Japan . . ." simply because the storm-clouds of the crisis are scudding north with gathering strength, with many indications that they will break somewhere in the neighbourhood of Vladivostok.

The "facts" which are here set down, while they are certainly not absolutely trustworthy, are the only ones available upon which to form our judgments; they are sufficiently important to warrant the serious attention of all lovers of peace. They are the substance chiefly of the reports of Reuter and United Press news agencies in the Far East, as communicated to the daily *Gazette* published by the Journalism Department of Yenching University.

Japan's Motive.

The statement made concerning Japan nearly ten years ago by Henry T. Hodgkin in his *China in the Family of Nations* is still true. He said that there were three Japans, the Progressive Military Japan, the Reactionary Japan, and the Progressive Radical Pacifist Japan. Japan's present actions can be explained quite intelligibly on the hypothesis that the Military Japan has taken things entirely under its control for fear that otherwise what control remained would disappear.

The increasing social and financial difficulties met with in Japan's progress have apparently given considerable impetus to the radical group, and thus threatened the overthrow of the militaristic party. As usual the militarists justify their existence by creating trouble away from home. The first step, the most natural, is to play on the common people's latent fear of China.

¹ This article was written in the middle of May, when the League of Nations Enquiry Commission was still in Manchuria. Subsequent developments must be kept in mind in reading the article. While it was passing through the press the Commission has presented a unanimous Report, but it has not yet been published.—Ed.

Developments since the Shanghai incident would seem to indicate that Soviet Russia will be the next "bogy-man" to bait. The "back-door" into Manchuria—Shanhaikwan—is being heavily guarded by Japanese soldiers and aircraft, while the general consolidation of their position in Mukden and Harbin progresses apace. All the forces which were a week or two ago in Shanghai have been withdrawn—to Manchuria *via* Dairen.

Progress northward has been slow, because of the persistently increasing opposition from voluntary armies in Manchuria. But, even so, there already has commenced a considerable movement of Japanese troops down the Sungari River from Harbin towards the Russo-Chinese border. A glance at the map will shew immediately that such a movement can be designed only to surround and isolate the Vladivostok area. And the same glance will show the most unimaginative mind what a thorn-in-the-flesh Vladivostok must be to the Japanese militarists, pointing as it does right into the centre of the Japanese Empire.

Japanese Preparations.

There is little doubt that the deplorable attack upon Shanghai served Japan's purpose to the letter—it kept the main force of China's military strength concentrated there until Manchuria could be virtually annexed. It also kept the Commissioners busy down there for some time until Manchuria could be doctored up for their inspection. A little more time was gained by the threat to Wellington Koo's safety; and there is no doubt that in the end the Commission has been completely surrounded by Japanese—disguised for the most part as Chinese—since they set foot in Manchuria. The Commissioners apparently know this well enough, but it makes no difference to the fact that no one but those authorized by the Japanese military can gain access to the members of the Commission; although nominally free to make their enquiries, they are effectively imprisoned.

With the Commission satisfactorily isolated "somewhere in Manchuria"—where they will no doubt be kept until it is convenient to release them—Japan is free to proceed as she pleases. The League of Nations must await the return of the Commission.

The Japanese make no claim that banditry has become less acute since their occupation of Manchuria. Their original intentions being to suppress banditry, one would naturally expect some such claim. But it is now evident that banditry formed but an excuse for troop movements, and can remain an excuse indefinitely.

At the same time alleged Communist plots against the newly-formed puppet state of "Manchukuo" have been used by the Japanese military to excuse the arrest of over 300 Soviet subjects in Harbin, including many high officials of the Chinese Eastern Railway.

Russian Preparations.

The Chinese Eastern Railway, owned in (greater) part by Soviet Russia, connecting Mukden, Harbin, and Vladivostok, has played a considerable part in the present episode. From the beginning of Japan's occupation almost the whole of the rolling-stock was gradually withdrawn into Russian territory, producing not a little friction, and hindering greatly the advance of the Japanese armies. The remarks which were then interchanged could easily be seen to indicate that already Russia had considerable suspicion concerning the motive of Japan.

It is now reliably ascertained that Russia has completed a very elaborate and efficient military defence of her "Maritime Provinces", under the supervision of German experts. At the same time independent observers report that the aerial means of retaliation have been perfected to so high a degree that a direct attack upon Tokyo is quite a rational possibility. The effect of such an air-raid, it is said, would be so disastrous that a check would be given to any Siberian adventure undertaken by the militarists.

Meanwhile Japan does not appear to take Russian preparations seriously. Most likely the bulk of Japanese people are entirely ignorant of it. Japanese who are now beginning to come back to Shanghai, and inspect the results of the fighting in Chapei, are astounded at the havoc there—the censorship of news allowed no idea of the unnecessary violence to leak through to the Japanese at home. We are safe in assuming that there is equal ignorance of conditions in Manchuria, and of dangers in Russia, among the Japanese people at large.

Probably when Manchuria is made more safe for the rapid transport of her troops Japan will then publicly denounce Russia not only for active defence measures against her, but also for assisting the anti-Japanese forces in Manchuria. On the pretext of these charges operations would commence seriously.

What of the Future?

There are several possibilities, none of them very hopeful. Japan may succeed in so far subduing Manchuria that it can be made a base for operations against Russia. In this case Japan will quite probably be able to defeat Russia again—as she did in the past—and gain complete control of not only Manchuria, but also the Maritime provinces. Japan, permanently consolidated in Manchuria and Eastern Siberia, under complete control of the military, would be such a menace to the rest of the world that, unpleasant though it may be, the rest of the world would be forced to unite against that menace. When militarists run riot with a free hand as they are now doing, it is useless pious talk

to speak of disarmament and world peace, of co-operation between races and nations for the common good. Such co-operation is possible only when democracy has control. Somehow the world must help Japan to cut out the cancer of militarism from herself before the world can be safe for us ordinary people.

The other possible course of events arises from the internal conditions in Japan, and from the present anti-Japanese activities of Russia. We are already witnessing some remarkable evidences of the unrest prevailing, evidences which are so startling that even the strict censorship that Japan has erected between herself and the rest of the world becomes ineffectual. The only grounds for hope appear therefore to lie in the possibility of Russian intervention and co-operation with Chinese forces in Manchuria frustrating the Japanese plans, and frustrating them sufficiently to crystallize the discontent within Japan into effective opposition.

The question really resolves itself into this: How long can the Japanese militarists continue at their game of bluff? To answer it would require an intimate knowledge of the financial condition of the country (obviously fairly rotten), and of the extent of discontent among the ordinary people. Outsiders are not in a position to do more than guess; and our guesses will be more expressions of hopes or fears than anything else.

One watches at odd moments during the routine of everyday life here in the Northern City of Peace—Peiping—the drama of these immense events around us, and one realizes one's impotence. Forces are at play which, man made—or devil made, no man can now control, and no man compass. War between Japan and Russia is inevitable; it is already written in history. The results are as inevitable as the consequences of an earthquake, although in our imperfect knowledge we cannot predict them.

Thus at any rate it seems to me, and thus feeling, I see one small glimmer of hope. I like to think—and a drowning man will clutch at a straw—that, here in the Far East, militarism is meeting its final disaster—its culminating cosmic destruction. In Japan militarism reaches its peak—in efficiency and in devilry—and it is the patent bestiality of that peak which will turn mankind for ever from it. The next step in the evolution of the human race will be taken when Japan turns on its own militarists, after they have been defeated by the socialists of Soviet Russia.

WILLIAM BAND.

AD CLERUM.

OUR INNER LIFE : SOME CONSIDERATIONS BY THE WAY.

I WANT to speak of one or two things bearing on the inner life, and to look at the matter from a practical view of it, as being the way in which I have most hope of being helpful. I remember Newman says somewhere that religion is one of the subjects where egotism is the truest modesty—we are of most use when we speak for ourselves ; and Baxter, referring to his having had only the Bible and a Concordance at hand when he wrote the *Saints' Rest*, says he found the transcript of the heart has the greatest force on the hearts of others. It is rather that line I shall try to take, and though the paper can have little academic value, I hope there is nothing in it that will seem crude or self-opinionated.

The inner life is one of the most dangerous things for a man to talk about ; scarcely in anything else do make-believe and self-deception so lie in wait for us, and the very difference between what is and what might be inclines most men to silence. It needs a great deal of grace to look much within and keep a healthy naturalness of speech ; confessions, at least in the literary kind, are seldom unmixed with alloys which ought not to be there, and I fear there is little likelihood of the rest of us succeeding better than the masters, unless perchance we might have an extra gift of prevenient grace. Looking back over recent years perhaps the hardest work of all has been the proper care of the life within. All sorts of claims have come upon us, intellectual and pastoral, and they have been met generously ; and it may be that the only one that has been in danger of neglect is the vital claim of a man's soul upon himself. But if we fail there, then everything goes out of its course ; and not any the less out of the course because our failure comes from being busy with too many things, and not from indifference. But to be plain with ourselves, something may have to be set down to disinclination, and to intellectual pride, against which there is not one of us that is proof.

For a good while now we have been spending our strength on what we call a re-statement of the faith, or, as some will say, on putting our beliefs into credible intellectual forms. It is important that we should understand the living thought of our day, and be able to put Christian truth in familiar and common speech ; and for this last the Authorized Version is still our noblest example. And I, for one, do wish that faith and knowledge, which are united at heart, were always made to appear so, and were not so often set on one another in the open. It is a great mistake. But do not let us assume too

hastily that the master minds of historical Christianity are now become provincials. That also is a great mistake. Above all let us remember that the religion with which we have to do is a manner of life, an inner life, before it is a creed, and that its culmination is "neither in this mountain nor in Jerusalem" but in a spiritual meridian. And that brings me to the much more anxious point that many seem to have so little faith left to re-state, and really do not know where they stand at all. They have found, what men like Darwin and J. S. Mill also found, that the mind can blind itself with excess of light; and that a too great absorption in the intellectual dries out the warmer and more perceptive spiritual instincts, and leaves us with infinitely abstract refinements, it is true, but with almost nothing to live by. It is doubtful if any purely intellectual re-casting of creeds is enough for such men. They need something more like the meteoric blaze that flashed above the Damascus road, or, perhaps better than that, "the wind that bloweth where it listeth".

I hardly like to say even as much as this, lest it should be taken for opposition to inquiry and learning, and it is very far from that; but I know what I once fought against to keep a faith, and how I came to see that there is such a thing as "ever learning, and never coming to a knowledge of the truth"; and that this happens if we neglect or subdue the witness of the spirit, and go on our way much as though there were not another world closer to us than any we see, and where truth comes winged on light through the gates of prayer. Those who have ever lived by the coast and watched lighthouses will know that a scattered light is not a carrying light. Thomas Stevenson designed a lamp which he called "holophotal"; in other words, it gathered the whole light of the lamp and threw it in a direct beam. The principle is quite simple, like all beautiful things. It is done by using a lens, a parabolic and a spherical reflector, and so combining them that the centre of the sphere, the focus of the lens, and the focus of the paraboloid are one and the same point, and the light is put at that point; I noticed the effect one evening coming into Newhaven after dark by the Dieppe boat, and how the light of the lighthouse high above us was flung straight to sea, clear of all obstructions, and clear of our ship which passed underneath it. We did not get in our own light. Now the soul, if we will let it, has a power, something like the holophotal lamp, of preventing the scattering of truth, and of gathering it up into a radiance which streams clear of obstructions and guides the traveller. If you ask me how I know that, a perfectly fair question, the reply is, "By putting it to the test"; and if you should say, "But this is mysticism"; well, I am afraid that it is; but is it not also a fair question, with the New Testament in our hands, to ask whether our distrust of a Christian mysticism is not in part our unwillingness to let the soul take Christ at His word?

Let the soul have its way, learn in quiet the nearness of God : this is the teaching of the Christian mystics when they are at their best, and when they speak of self-restraint and but seldom of ecstasy, and claim that the inner life rules the outward one, and that there are fountains we ourselves have not digged, whose waters spring up everlastingly. Says John Smith, one of the Cambridge Platonists,

To seek our divinity merely in books and writings is to seek the living among the dead The soul hath its sense as well as the body ; and therefore David calls not for speculation, but sensation, "Taste and see that the Lord is good".

The reality of the spiritual world is not felt by many of us with the certitude we have about the spectrum of Orion and the rings of Saturn, or that we begin to think we have about the structure of the atom, largely because we are willing to trust inductive logic, but are afraid to trust the soul ; and so in the things that belong most to our joy and peace we live insecurely, and are full of misgivings, all the while Christ said that if we do enter within and shut the door, our Father which seeth in secret will not leave us unrewarded. Bunyan's account of the day in Bedford when, in one of the streets of the town, he

came where there were three or four poor women sitting at a door in the sun and talking about the things of God,

is a classical quotation in the autobiography of a soul ; but the following words, which are his own reflection on what he heard, are not so well known :

And methought they spake as if joy did make them speak ; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world,

and he says that the influence on him was to bring about "a great bending in his mind".

I fancy that for many years we have lived too much in a hard and purely intellectual school, and that such an experience as Bunyan relates, seeming to him to tell of a new world, is what we need ; and with it that "great bending in the mind" towards the things which are not shadows flitting past us on the walls of the cave, but have the aspect and warmth of life. We need a little more of the touch of nature in handling our religion, and to be less afraid of being ourselves. Hazlitt says that the merit of Montaigne is that he was the first who had courage to say as an author what he felt as a man ; and it seems to me that this is an art we have largely lost in the field of religion, and instead of it we retail the investigations and doubts and surmises of a dozen different doctors of the law, and then wonder why people yawn in our very faces. "Why don't you speak for yourself, John?"

A week or two ago I crossed the Sussex Downs over one of their most beautiful reaches, where they fall sheer into the sea in a line of

white cliffs ending in Beachy Head. Some of you may remember the old disused lighthouse high above Birling Gap; there is a new one now under Beachy Head, and on the headland itself there is a modern searchlight, worked, I believe, from the new grid with high-voltage current which is brought on pylons over the hills; but they still keep the old lighthouse on the great cliff above the Gap, I do not quite know why, but I suppose because they like it; it has more of the spirit of the hills, and to the sailor out on the Channel it is more of a landmark of home—there is something kindlier to the heart in it. When it comes to the push we are all mystics. The things that come closest to us and move us most are touched with feeling; they have their roots in another world for which the soul, and perhaps I should add the conscience, have the surest sense.

It is not quite easy even now to say this, and I can recall the struggle I had before I could concede so much; nor am I sorry that it was a struggle, and at least I am not frightened now by the stock phrases about a vague mysticism. I suppose we never know just how we find our way; and that in itself is something you cannot explain, and seems to suggest that our nativity is elsewhere. I remember the first time I read Newman's words about our often being in doubt what we ought to believe, but seldom in doubt what we ought to do; and how they struck me as being true, and seemed to me an evidence that our moral nature has its rise in what is beyond nature; so, too, when I was much more inclined than I have ever been since to a dry scientific account of the world, I remember being surprised almost out of myself at his saying that musical sounds which move us so deeply do not have their beginning and ending here, but are "echoes from our Home"; and most surprised of all at his saying that "every breath of air and ray of light is, as it were, the waving of the robes of those whose faces see God".

Looking back, I think what helped me most in those days to a simpler confidence in the spirit's power to discern spiritual things was the saturation I had in Newman's writings, and I must have learnt from them some of my first lessons in listening to the soul, and letting it have its way. Then something sent me back seriously to Wordsworth and Coleridge, and bit by bit I became—well, I suppose you will say entangled; I found my way to a few of the masterpieces of devotion, and in some little degree to the Christian mystics; then to the story of the Quakers, and so back to that lofty Puritan mysticism of Bunyan and John Howe; to the *Pilgrim's Progress*, which I knew almost by heart from a boy, to *Grace Abounding* and to the *Living Temple*; and this Puritan mysticism seems to me to-day, in all that matters, the likeliest to the joyous insight of the New Testament. I love unfeignedly the man who, from his own mountains, could show his Pilgrims the gates of the Celestial City.

Nothing in all this came to me suddenly, and merely to set it down as I have done shows how ordinary it is. I have never had, so far as I know, those moments of high spiritual elation which one so often reads about : except perhaps once, and that came when I least looked for it or expected it. But I have never sought such things. My experience has run much nearer sea-level, and if it is worth speaking about at all, it is only because the plainest narrative of an actual experience sometimes helps others who are in a similar case. And, as speaking to brethren likeminded, the thought that it may help some one makes me say (and I hope without going beyond that reticence a man ought to observe) that though I have nothing to paint in high colours, I know the atmosphere is different for me now from when I as good as lost Christ in the haze; and though faith must remain imperfect, and be sometimes overclouded, until we see face to face, I can say now that I know in Whom I have believed, and am persuaded that love is on the throne of the world.

And now just a word or two about learning in quiet. It is not easy to be quiet. My own mind would ever be arguing, and I am often sorely put to it when I hear the modern Goliaths saying what they are going to do : this age that has unearthed the foundations of the world, and put its finger on the pulse of Time, and then pins a black cat on the bonnet of its motor car. I think it was Matthew Arnold who spoke of Emerson as the friend and aider of those who would live in the spirit. It may be that an order of such men would best serve the present hour, but the first condition of entrance to such an order is to master that other lesson and learn in quiet the nearness of God. To talk of quiet will seem to some a form of cruelty; you will ask, "How can it be done?" I can only reply that there is art in the use of the busiest day, that you should not pack your trunk with trifles to go on a journey, and that quiet is not inactivity, but a restfulness, a recollection if you like, of mind and spirit which can be had if we make the effort. It is not a condition of mooning and day-dreaming, and waiting for something to happen. God comes to receptive minds, but not necessarily to vacant ones. Get alone; and when you are alone do not waste the time, but make it the occasion for turning to some of the sources; to something in literature that has salt in it; to one or two of the world's master souls in religious meditation until you get really at home with them; to nature, the green fields, the starlit sky, the river, the sea; open your *St. John*, give the soul a dip in the *Psalms of David* (You say they are not David's? Well, never mind; go in!). And before long there will come a day when you will find that you are "never less alone than when alone"; and though you cannot tell how it is, there will come moments when the burthen of the world will be lightened, and you will know that you are in the presence of God. It is then we pray; and perhaps this is what Teresa means by "the prayer of quiet".

And one other thing. We shall come to a place where there is a Cross; it is in looking at that cross and not away from it, in accepting it and not in refusing it, that we shall find a path for our own feet, and such understanding as we can have here of the world's pain and sin and sorrow. It may be that our impotence, of which we often talk, comes of trying to get into the road by some winding lane at a point further on which misses the cross. But we are not to stay at the cross; we must have also our Palace Beautiful, the gardens and orchards which lie beyond Doubting Castle; and where the way drops down to the unforded river, a hill road on the other bank within sound of the ringing bells. And with it all, we shall not be too hard on Vanity Fair. It is an ancient fair, a very great fair, says Bunyan, almost speaking up for it, and it goes on all the year round; and I seem to see a kindly cast of his eye as he looks back at it; as if he remembered the old games of tip-cat on the village green, and sheltering in the door of the steeple-house lest the bells should fall in judgment on him when he went to watch the ringers and could not keep away from the fun, though his conscience no longer let him share the ringing. He never forgets to be human. Outside the plays of Shakespeare there is hardly another panorama of life like the *Pilgrim's Progress*, and where will you find sunnier, swifter shafts of humour? You will take my meaning. The true practice of the presence of God will keep us from every kind of blurred spirituality, from airs, and from asperity and all censoriousness. There was point in Charles Lamb's retort to those who remonstrated with him for not making more concessions to the feelings of good people—"What one point", he would ask, "did these good people ever concede to me?"

I should have liked to draw out one or two illustrations of what this inner life can make of men; to have spoken in some detail about Richard Baxter and John Howe, to have recalled the charm of George Herbert of Bemerton, and to have said a little about men like Fletcher of Madeley, and Ken of Bath and Wells, and the man whom the Oxford of his day is said to have spoken of almost with reverence, John Keble, of Fairford, who has a place of his own in all English hearts for his evening hymn and for its prayer that no earth-born cloud should ever hide Christ from our eyes. And I should have liked to tell of those great companies which have no fame, the pilgrims of the way whom the Lord of the place makes princes. There is a glory of this world. But there is another glory, as of Him who walks among the golden candlesticks and has the seven stars in His hand. This strikes us all at times, and brings it home to us that the things which speak most to us of God are after all only messengers of His, ministering spirits, and not God; and they might have their day, but even so, God remains. And so I felt the other afternoon when I spent an hour or two in the Cathedral at Canterbury, in the midst of

all that history and tradition and the very spirit and genius of art and architecture can do; but if all that, "cloud-capped towers" and all, were to vanish in a night, there is another, a greater glory:

And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it.

A. T. S. JAMES.

SOME TRANSLATIONS.

Dr. Henry E. Sigerist's "Introduction to Medical Knowledge," *Man and Medicine* (Allen & Unwin, 12s. 6d.) may be commended not only to the medical students for whom it was primarily written, but to all who need to have some knowledge of medicine. It has been said that the man who does not know how to manage his body by the time he is 40 is a fool, but there are few men, under or over 40, who would not learn something from this very readable and informing sketch. Dr. Sigerist deals with man in health and disease, with symptoms, diagnosis, and treatment, with the causes of the disease, the physician's attitude to his patients, with the history of medicine and the outstanding events in that history. Psychology is not overlooked, and there are masterly little summaries of the theories of Freud, Adler, and Jung. Dr. Sigerist is a Professor at the University of Leipzig, and this book, now very well translated, was published in German last year. There is a misprint on p. 199.

Dr. Gregorio Marañón is Professor of Endocrinology at the University of Madrid, and the author of many books on medical subjects. *The Evolution of Sex and Intersexual Conditions* (Allen & Unwin, 15s.) is translated from the Spanish, and contains an Appendix bringing it up-to-date since the publication of the Spanish original in 1930. Dr. Marañón holds that it can no longer be held that the sex of every man and every woman are "entities pure and intact", but that "conditions of intersexuality are enormously frequent in the human species", and that sexual and social progress depend upon the man becoming more of a man and the woman more of a woman. In the course of his study Dr. Marañón has to deal with hermaphroditism, homosexuality, the asynchronous evolution of masculine and feminine sexuality, and similar subjects. He provides full bibliographies for each chapter, and these increase the value of the book to the medical profession and to all with sufficient acquaintance with the subject and its terminology to follow the argument.

EDITOR.

CONFESSION.

THAT open confession of sin is good for the soul is a universally recognized fact of religious experience. Every organized religion has to reckon with the consciousness of sin and set itself to meet the needs of men and women of broken and contrite hearts. Whenever the sense of sin is anything more than rudimentary it leads inevitably to some form of confession as the best means of obtaining the needed catharsis or purging of the soul. So it is a commonplace of Christian teaching that "if we confess our sins, God is faithful and just to forgive us our sins", and whatever be our theory of forgiveness it is obvious from the Christian point of view that the first step to it must be sincere and frank confession. Only so can we break down from our side the barrier between the soul and God which sin has set up, and open the floodgates of the divine mercy. There is something closely analogous to this in our ordinary human relationships. When one man has injured, wronged, or offended another, an open confession of the fault is the first and necessary means of restoring the wrongdoer to favour. Without it there can never be any frank and friendly intercourse. There will always be a consciously-felt barrier such as only confession leading to repentance and forgiveness can remove.

The Roman Church with characteristic skill and insight has made full use of the opportunity which human nature has thus provided. Combining, as is its wont, a high standard of ecclesiastical strictness with a tender regard for human frailty, the Church insists on confession as necessary to forgiveness, but allows confession to God's vicar, the priest, to be held equivalent to confession to God Himself. From this root has grown up all that upas tree of abuses connected with the Roman confessional and the work of the priest in absolution. The obligation of auricular confession led easily to a system of penances and indulgences and to that domination of the whole life of the penitent which is at once the aim and hope of all priestcraft. No doubt it all rested ultimately on belief in the grace of God, but it was a grace so hedged in, regulated, and forced through ecclesiastical channels as to be indistinguishable from law, and as a law it bound heavy burdens on men's consciences and tended to reduce Christian morality to a penal code. The real value of confession lies in its absolute sincerity and spontaneity. It is dictated by sorrow, penitence, and remorse rather than by any fear of consequences, and it looks toward such a renewal of relations between the soul and God as no third party can effect. It is only necessary to read the regulations issued for confessors by the Roman Church to see how artificial the whole matter may become and how inevitable is the tendency to let fear predominate in the mind and outlook of the penitent. It is only too fatally easy

by suggestion and regulation to turn what ought to be a vivid and poignant spiritual experience into a sordid and mechanical bargaining. Of this the history of ecclesiastical confession gives abundant illustration and proof.

Not the least of the evils that accompany the system is the power that it puts into the hands of the priest. His claim to possess the keys of the Kingdom of Heaven and to dispense absolution from God carries with it a domination over the minds and consciences of men and women that is dangerous and very open to abuse. But there is a good side to this too. There are multitudes of people who at some time or another greatly need and may greatly profit by spiritual direction. For such the skill and experience of a confessor may prove a boon indeed, and there are times and occasions when every minister, class-leader, or even mature Christian may have to assume the role of a father confessor. Spiritual direction, however, in times of need and crisis is a very different thing from confessional discipline as generally understood and practised. What may be a salutary medicine in a crisis is apt to do more harm than good if turned into regular food. To be always under the direction of a priest makes anything like healthy spiritual independence impossible and tends to stunt religious growth. This is especially the case among simple and uneducated people, as witness the peasants of Ireland, Italy, and Spain. In the Roman Church generally the confessional system is used not merely to produce a catharsis and amendment of life through penitence, but also as a means of consolidating the power of the Church and the priesthood over the consciences of men.

Something of the same kind is true of the early Protestant Churches. While private confession was regarded as an evil and strictly banned, public confession before the whole Church was encouraged. At Geneva under Calvin, in Scotland under John Knox, and in the early Separatist Churches in England, America, and the Continent, such public confession was very common and was used as a legitimate means of securing the dominance of the Church in the lives of individuals and of enforcing the strict Puritan code of morals. Until comparatively recent times public confession at a Church-meeting, with admonition and suspension or exclusion from Church membership, was a recognized form of discipline among the Free Churches. The entire disappearance of such public discipline in modern times is sometimes hailed as a sign of a higher and healthier moral standard in the Churches. It might with almost equal plausibility be regarded as a sign of a moral laxity of which our fathers in the faith would have been ashamed. This, however, is another story.

What we are concerned with now is the fact that confession is deeply rooted in man's psychology and must always play a great part

in his religious experience. The sense of sin arises from a conflict in man's moral consciousness between what he is and what he knows he ought to be. But the first instinct of the wrongdoer is often to repress the evil and keep it, if possible, below the level of consciousness. This generally only serves to aggravate it, just as in the body a sore or abscess is aggravated by being covered or smothered. It must be opened and given vent before the healing process can begin. So in the soul the opening up of the mischief is a necessary condition of the cure. The records of psychotherapy abound with cases where repression has led to so serious a psychical and physical disturbance as to cause loss of mental balance or even grievous bodily illness. The psycho-analyst knows that the only possible hope in such cases is in a thorough exploration of the diseased tract, and the trouble may often be cured by merely bringing it to light. In the case of a long-standing trauma the process of reproducing the experience which caused it is generally followed by marked relief. To this process confession is strictly analogous, it opens up the soul and so lifts the burden. As George Eliot says:

The purifying influence of public confession springs from the fact that by it the hope in lies is for ever swept away and the soul recovers the noble attitude of simplicity.

There is, therefore, real psychological justification for encouraging confession as one of the necessary elements in a healthy religious development.

The recognition of this is giving rise in modern Protestant religious circles to certain practices which, unless carefully watched and regulated, may easily do more harm than good. In the first place, we have to face the fact that every minister in these days is being tempted to dabble in psychotherapy. The temptation is a very subtle one. The very office he holds is best described as a cure of souls, and he himself must necessarily become a soul healer—which is but the English for psychotherapist. To this end, like his Master, he must know what is in man, and he is therefore driven to the study of psychology both in theory and in its practical bearing on the conduct of life. For it must always be remembered that the most important and certainly the most fruitful part of a minister's work lies in his personal dealing with individuals. Preaching is often no more than the throwing out of ground bait and needs to be followed up by something more direct and intimate if any good is to result from it. Preaching may rouse the conscience, stir curiosity, raise questions, and suggest needs, and if the preacher shows himself to be a man of tact, insight, and sympathy, it is certain that many of his hearers will want to come and discuss things with him face to face. Such discussion will almost invariably lead to confession. Only too often it will be found that the ostensible trouble or difficulty was only a

cloak for something deeper and far more serious. It is not until open confession has revealed the real source of the mischief that the healing process can begin. Now it is with this healing process that the minister has to do. It is no easy task, and it involves far more than the pronouncing of a stereotyped form of absolution. The question at issue is not one of moral disease but of sin, and it is to be solved, therefore, not by analysis but by forgiveness. Only God can forgive sins, and the work of the minister is to bring home to the sin-stricken soul the reality of God's forgiving grace and the power of an endless life. It is one thing to preach this gospel in general terms from a pulpit. But it is quite another and far more testing thing to preach it to an individual in the quiet of one's own room. Yet such individual preaching is the most rewarding thing in the ministers' task.

As we have seen, the beginning of the healing process lies in confession. Indeed, confession is in itself a large part of the cure. Only by means of it is it possible to come to grips with the real root of the trouble. In William James's words :

It is part of the general system of purgation and cleansing which one feels oneself in need of in order to be in right relations to one's deity. For him who confesses, shams are over and realities have begun : he has exteriorized his rottenness. If he has not actually got rid of it, he at least no longer smears it over with a hypocritical show of virtue—he lives at least upon a basis of veracity.

The first essential of any confession, therefore, is, as we have seen already, that it shall be entirely and absolutely spontaneous. The probing and questioning which is recommended in books for the guidance of confessors is greatly to be deprecated and likely to do, by way of suggestion, more harm than good. There is in human nature an almost infinite capacity for self-deception. We are all ready to

Compound for sins we are inclined to
By damning those we have no mind to.

And something analogous to this easily happens when we are asked to confess to this or that type of wrongdoing. There is an artificiality about the whole ecclesiastical system of the confessional which defeats its own object. The wise minister will approach the matter in quite a different way. He will ask few or no questions, but encourage his enquirer to speak fully and voluntarily and so unburden his conscience of the "perilous stuff" it harbours. He will seek to bring about a real conviction of sin and a genuine penitence, knowing that only as confession springs from such sources can it have its perfect work. There is always a danger, especially with neurotics, lest confession should arise from a love of self-display, a kind of moral and spiritual exhibitionism which is as dangerous as it is false. Here great care must be taken to preserve the distinction between sin and

moral disease, and to assign to each its appropriate treatment. Dr. Hadfield says on this subject :

What then is the essential difference psychologically between sin and moral disease. It is that sin is due to *wrong sentiments*, moral disease is due to *morbid complexes* giving rise to uncontrollable impulses. The full and efficient cause of a sin is a deliberate and conscious choice of the will moved by a "false" or wrong ideal. The sinner and the morally diseased both see the ideal : but whereas the former does not, the latter cannot, under ordinary conditions respond to it. As their conditions are different, so must their treatment be, that of the sinner being the persistent presentation of a higher ideal, whilst that of the morally diseased is adequate treatment by psychotherapy.

The distinction here drawn is a very vital one, though it is not always easy to discern it. It requires a real measure of skill in spiritual diagnosis. Very much may and ought to be done in the training of ministers to prepare them for this most important branch of their work. But the real qualifications for it can never be derived from books or from the precepts of others. Only constant clinical practice carried on with insight, sympathy, and tact, will suffice. It is largely a matter of temperament, *plus* consecration and self-sacrifice. It may be said at once that there are certain types of men who will never be able to do this kind of work. The suggestion that a study of psychology will fit them for it is a profound mistake. They need very much more. For it must always be remembered that psychology is not religion—not even a decent substitute for it. Nor is psycho-analysis anything more than a method of diagnosis, and diagnosis is not cure. Only through religion can the conflicts, complexes, and repressions of the sick soul, once they have been uncovered, be resolved and the broken life be re-integrated and built up again on a new pattern and foundation. Unless analysis can be followed by some constructive effort and process the last state of the patient will be worse than the first. The minister's task, therefore, is always a positive one, to bring his people through the consciousness of their sins and needs into living touch with the power of God which is "unto salvation" and can do for them far more than they can ask or think. To this end he will need infinite skill and patience in diagnosis, and infinite tact and sympathy in handling his cases. But even more than these things will he need an unshaken religious assurance and a faith that can move mountains. It is profoundly true that religion is more easily caught than taught, and it is the minister's own religion that will prove his best asset in dealing with the troubles and difficulties of others. There is no need to be afraid of using the power of suggestion in this way. Preaching the gospel to individuals is largely a matter of witness, and witness means contagion. If the minister's own life is hid with Christ in God, if his faith is grounded in a personal experience of God's own saving grace,

and his communion with God is close and constant, he will not find it difficult to impart to others something of what he knows and has received. The kind of response that he can thus give to those who come confessing their sins and needs will do for them more than any technical absolution. It will at once impart the confidence which stirs to confession and make plain the way of renewal. One of the most constant elements in confession is the admission of impotence in the face of temptation, the bitter cry, "when I would do good evil is present with me". Against this nothing helps so surely as personal testimony to the power of God in succouring the tempted. To be able to say, "He can do for you what He has done for me", is to show oneself a priest indeed, and that is the only kind of priesthood* that counts for very much.

Another form of confession to which a good deal of attention has been directed of late is that which comes about in the process of "sharing" as practised and recommended in the so-called "Oxford" Groups. There is no doubt that these groups represent a real and vital form of religious revival. In essentials they recall the great revivals of the past, and they show some skill and insight in adapting their methods to modern conditions and needs. While very conscious of the importance of individual dealing, the group leaders are equally aware of the value of fellowship for the religious life, and aim deliberately at securing the advantages of both. Thus at Group meetings and House Parties they encourage "sharing", by which they mean open confession of sin, and witness to the saving and sustaining power of God. This is believed to have a double effect, a lightening and purging of the conscience of the speaker and an encouragement to those in the audience who may be in like case. There is, of course, nothing new in this. It was a regular feature in early Methodist Love Feasts and class-meetings, and the present writer can remember Church meetings fifty years ago in which testimony and confession by individual members were not uncommon. In a recent book on the groups, by Mr. A. J. Russell, *For Sinners Only*, the practice is described and defended as follows :

The ultimate aim of this Sharing was a right relationship with God. We are in desperate need of forgiveness; and in the last resort, whatever aids we may use to help us to reach it, we must come to the one place where we stand before God face to face, confess to Him our sins, and receive the forgiveness which He so freely gives. There is no other way to fullness of life, and in our hearts we know it. Now ideally such confession as this should be made direct to God without the need of any human assistance, receiving God's forgiveness then and there; obviously, in fact, this happens time and time again.

But in practical experience, and just because we are not ideal, instance after instance could be quoted to show that there are very many who need the help of Sharing with another, so that they may come

directly face to face with God. For them Sharing is a practical necessity. Only so do they grasp the reality of their confession, of the God to whom they confess, and of the forgiveness which He bestows. The forgiveness itself does not depend upon the Sharing; its appropriation by the individual constantly does.

In practice it was found that confession one to another in the Scriptural sense was mutually helpful and the only way to true fellowship. It was one of those fundamental truths of life, like Christianity itself, never fully grasped until it was practised. From its earliest days the Christian Church had been well aware of the value of such confession. Wesley and the modern Anglo-Catholic were at one in this, and in one sense the psycho-analyst, with his splendid technique based upon exhaustive experiment, was simply bringing scientific proof to what the Church learned long ago under the guidance of the Holy Spirit, though she has often forgotten to practise the lesson.

This long quotation shows that the method of sharing has a sound psychological basis and a definite religious value. It combines the advantages of confession and of witness. But at the same time it undoubtedly has its dangers. If, as seems to be the case, it is made a regular feature of Group meetings, repetition will inevitably rob it of spontaneity and reality. Once it becomes part of a technique it loses its effect and tends to produce in those who practise it just that kind of exhibitionism which is greatly to be deprecated. Under proper safeguards, however, and used with due restraint and caution, there is no doubt that sharing may prove a real relief to the subject of it as well as a help and encouragement to others.

For it should be remembered that every kind of confession, whether public or private, to men or to God, looks towards some definite object to be achieved and is not to be regarded as complete in itself. That it produces a purification and lightening of spirit goes without saying. It lifts a real burden from the soul and opens the way to a new and cleaner life. But this only becomes effective when confession is followed up by restitution and amendment. The Roman practice of attaching penances to confession, however open to obvious abuses, has sound moral and psychological reasons behind it. Confession that does not lead to open and obvious amendment of life may only minister to spiritual pride. It should always be a means to something greater and better, never just an end in itself. The religious consciousness of mankind has always attached the idea of sacrifice to the conviction of sin. To give even "of the fruit of one's body for the sin of one's soul" represents an urge which has something more behind it than mere fear or the desire to placate an offended Deity. The whole long story of sacrificial religion gives poignant expression to a deep-seated human need. The consciousness of sin wakens at once the desire to make reparation, and the reparation in the form of penance or sacrifice easily becomes a condition precedent to securing the forgiveness and favour whether of man or of God. As time went on,

however, and man's ideas of God became purer and more spiritualized, the impossibility of really giving anything to God was realized. Material sacrifices gave way to mental. Worship was only in Spirit and in truth, and the best sacrifice that of a broken and a contrite heart. This high standard has seldom been maintained, but the principle of it holds good, and most Christians now understand that God's main requirements of them are that they should "do justly, love mercy, and walk humbly with Him". The feeling that reparation should follow confession is a sound one, but it is adequately met by a life of dedication and sacrificial service.

There is something here that Churches as well as individuals might do well to put into practice. They too need humbly and simply to acknowledge and confess before God and to one another their manifold sins and shortcomings. But how seldom are they moved to do anything of the kind. There is general and widespread recognition of the fact that the Churches are impotent when confronted by some critical moral issue. They mean so well but they do so little. Individuals among them are active enough and the world would certainly have been the poorer without the moral influence of the Churches in the past. But in these modern days they certainly seem to have been overtaken by a kind of paralysis. In face of desperate and crying needs they can do little but admit their impotence. This is accounted for by their disunion on the one hand and their preoccupation with their individual needs and problems on the other; in other words, by the absence of Christian charity and the prevalence of very un-Christian selfishness. Yet though there is this general admission of failure there seems to be an entire absence of that deep contrition and willing confession of fault which in an individual would be the first and most necessary condition of amendment. The various Churches are ready enough to cast stones at one another, but when it comes to considering their own state and setting their own house in order, they often show a spirit of complacent self-righteousness which is the despair of the reformer and justifies the reproach that they are blind leaders of the blind. One does not want to see them perpetually clad in white sheets, for that too might lead to Pharisaism, but one does want to see them animated by some higher ideals than the average and deeply concerned about the poverty of their spiritual resources. Only by the old familiar road of confession, sacrifice, and re-birth can they escape the present impasse and set themselves free to witness and to serve. Sharing might be a more fruitful thing among Churches than with individuals. If they could but persuade themselves to be drawn together and confess in common their sins, shortcomings, and failures, and with one heart and mind seek forgiveness and renewal they would find a very real, if

unexpected, unity. Nothing draws men together like a common consciousness of need. In danger of flood or fire the lion and the lamb will lie down together. So Catholics and Protestants might find some common ground and forget their enmities if they would but mutually face the facts and confess to one another their sins and needs.

This is no doubt an absurd suggestion, human nature being what it is. That may be admitted, but the admission only serves to illustrate the rarity, difficulty and inestimable value of real confession. It is a work of grace rather than of nature, and nothing less than the grace of God makes it possible. But here is a gift offered to all God's people if they will but accept and use it. Confession is so important an element in religious experience and so obviously meets a spiritual need, that all Churches should be prepared to make use of it. Under careful regulation and directed always to practical moral ends it cannot fail to do its part in the great business of mending and making souls.

W. B. SELBIE.

WILFRED OWEN (1893-1918).

"A QUIET little round-faced man, who had had a bad time with the Manchester Regiment in France". Thus Mr. Robert Graves on Wilfred Owen, whom he met when both were convalescent at an officers' hospital near Edinburgh. This laconic description bears none of the insignia of genius. The genius you will discover for yourself in Owen's one published volume. His poems, with a preface by Mr. Siegfried Sassoon, were first issued in 1920. Is it a sign of reviving interest in them that a fresh edition, under the hand of Mr. Edmund Blunden, recently came from the press?

Owen's work lies under a two-fold disability. First, we are too near it in point of time to appreciate its worth. Secondly, a merciful dispensation of Providence permits us to cast off, to forget, terrifying, unnerving, even merely unpleasant, experiences. Most of us are only too ready to forget the War. Now the War was Owen's one theme. He was obsessed by it. He peered at its every facet with an unappeasable curiosity. And he pronounced it an evil thing. For centuries men had conspired to deck War in the gay colours of romance. Owen the iconoclast tore away those trappings and showed the skeleton underneath. He set out to paint so vivid, yet withal so truthful, a picture of war that future generations would recoil from the reality. He wished to be remembered, not as a poet, but as the torch-bearer of an upheaval that would crush war. He was agog lest it might be thought that he had used his front-line experiences for merely artistic ends. And he saw quite clearly that the youth of his own generation were being sacrificed for those who would forget that the sacrifice had ever been made:

I thought of all that digged dark pits
Of war, and died
Digging the rock where Death reposes
Truth lies indeed:
Comforted years will sit soft-chaired
In rooms of amber;
The years will stretch their hands well-cheered
By our life's ember;
The centuries will burn rich loads
With which we groaned—
But *they* will not dream of us poor lads
Lost in the ground.

It is proof of the genuine artistry in Owen that he is commended by the aesthetic. Not that their disapproval would have ruffled him. For it must be remembered that the bulk of his poetry was written in a world where aesthetic, and even civilized, values were as though they had never been. Food, drink, shelter, sleep, the guarding of his life and property—man living in a state of civilization takes all these

essentials for granted. Their provision leaves him free to concentrate on the quest of riches, learning, pleasure, fame—what he wills. On these latter he bases a scale of values that he finds to be fictitious the instant he is swallowed up in the firing-line. For the man living under conditions primitive as those of the Stone Age (and thus lives the soldier on active service) they have no meaning, no significance. The soldier suffers the extremes of heat and cold, hunger, thirst, and the pain of wounds. All his energies are set on the avoiding of these evils. Sleep even is denied him. His life he holds precariously from hour to hour. A man living in a dug-out which at any moment may become his tomb is careless whether his work be applauded or hissed by Bloomsbury aesthetes or a circle of dons sitting round a Cambridge fire. More often than not he is frankly intolerant of their judgment. What do they, what can they, know of the life of the fighting man? Their world is as remote from his as a world of goblins and pixies. "I am not concerned with poetry; my subject is war and the pity of war. The poetry is the pity". That was Owen's mood.

But he was concerned with poetry, for through it he chose to express his genius. Now how can we know poetic genius? What are its attributes? First, an acute sense of reality—awareness of the tremendous impact on the human spirit of material circumstance, material environment. But things material must be seen in their true stature and proportion. They must be looked upon (if an illustration commonplace but entirely apposite be permitted) as the mechanical generators of a spiritual current. Secondly, if (and only if) there be this true perspective in your poet, it must of necessity give him that insight into the deep heart of things which we term vision. Thirdly, there should be executive ability to convert his vision into rhythmic speech at once arresting and intelligible. He must be "understood of the people". Apply these tests to Owen's work as often and as rigorously as you please, and it survives them all.

I grant at once that he has not the capacity for sustained drama, rising to a peak of effect, which gives "The Assault" of Mr. Robert Nicholls so tenacious a grip on the memory. Neither has he the mysticism of Charles Sorley, the darting fancy of Mr. Graves, the irony of Mr. Sassoon. He lacks the strange gift of Mr. Richard Aldington for striking out of the flint of verse a tinder glow that for an instant lights up the cave of man's soul, and shows the primitive emotions and desires lurking within.

But what Owen did possess was an intensity of feeling that his powerful intelligence never permitted to lapse into hysteria. Strong as were his emotions, his mind was always master of them. In the whole field of literary effort no task is more difficult than the fusing of the material, the mental, and the spiritual into one homogeneous

whole. That ability came easily to Owen. His emotions he clarified through his intellect, and he purged both of their gross elements in that fine atmosphere which leaves only a spiritual residuum. His work seethes with vitality. He was powerfully at grips with his subject, and he held it down. Owen was not merely capable of climbing to heights—he consistently reached them.

For the sufficient reason that the truth is usually distasteful, Owen has been called to account in certain quarters for insisting somewhat too loudly that the War was a betrayal of youth. It was such a betrayal because the mentality of the stout, middle-aged men who filled certain of the chancelleries of Europe was that of the Sioux chief sharpening his tomahawk, the while he bethinks him of wiping out the Huron tribe. But while the Indian chiefs themselves followed the war-trail, the white rulers who so lusted for conquest were content to stay in their wigwams: their killing should be done by proxy, they would hound on their young braves to the slaughter. That is the lesson which Owen drives home in his "Parable of the Old Men and the Young":

Then Abram bound the youth with belts and straps,
And builded parapets and trenches there,
And stretched forth the knife to slay his son.
When lo! an angel called him out of heaven
Saying, Lay not thine hand upon the lad,
Neither do anything to him. Behold
A ram caught in the thicket by its horns;
Offer the Ram of Pride instead of him.
But the old man would not so, but slew his son.

Matthew Arnold once wrote a poem in which he likened each individual man and woman to an island cut off from its neighbours by an ocean of thoughts that could not be transmitted, feelings that could not be shared, prejudices that could not be removed. A singularly beautiful idea, expressed in language the most choice and delicate. But paraphrase it into prose, and mark how bald, how unsatisfying, the result. Not far short indeed of bathos. Hundreds of young men wrote verse during the War who, but for the War, would never have written a line of it. In moments of great emotional stress men turn naturally to poetry as their medium of expression. They do so because through it they can scale heights, plumb depths, beyond the reach of the most exalted prose. Great poetry is born of great suffering. No truly great poetry can otherwise be created.

Take the first haphazard example that comes to mind. Place Tennyson side by side with Shakespeare. Tennyson lived a singularly placid life. He was shaken by no great emotional crisis. Shakespeare wrote *Hamlet* during a period of intense mental strain. That spiritual upheaval brought forth his greatest work. There is ecstasy, there is bewilderment, in *Hamlet*. In alternations of hope and doubt

and despair the whole soul of man is laid bare. But in Tennyson's poems, when the passions stir, they are treated objectively. The poet had not himself experienced that of which he sang. Mariana of the Moated Grange is as aloof from life as Hamlet is close to it. And Mariana is typical of all Tennyson's work. Not all its bewitchment of phrase can hide the fact that at bottom even "In Memoriam" is little more than a collection of platitudes, impeccable in taste, timid in outlook, heavy with the repressions of the Victorian code. Ultimately the worth of poetry must be measured by the depth of its spiritual content. Only he who has come through some profound, soul-searing experience can write profoundly. All else is a skating on surfaces. With infinite grace the poet may tell of things of beauty. But his readers will not be moved as they are moved when the urgent spirit of man is shown to them.

Every fibre in Owen's sensitive being reacted to the War. He was never dulled or sotted by it. On the contrary he was most intensely alive. He caught its every mood. He watched its development as a surgeon might watch the development of some malignant disease. It held for him a baleful fascination that lured him relentlessly to his destruction. Exhausted and spent, he might have sheltered in the haven of a staff appointment. But he elected to return to the line. And in the line he was killed. The soul in Owen was not blind to the heroisms around him. But he deplored them as wasted heroisms—as seeds flung broadcast on a stony ground from which no harvest could ever spring. He arraigned war at the bar of his intellect and found it to be a crime against society. Confirmed in that creed, he preached no other. He became a Savonarola, denouncing the sin of war.

Thinking men had, of course, always recognized the imbecility of war. But they had always been in the minority. The unthinking majority had been content to act as their fathers had acted before them. The thinking, alive to the hopelessness of even attempting to convert the unconvertible, were fain to lull their consciences with the old opiates of deathless glory and never fading renown. Owen sweeps away the opiates with one magnificent gesture when he talks of the gassed soldier in his agony:

In all my dreams, before my helpless eyes,
He plunges at me, guttering, choking, drowning.
If in some smothering dreams you too could pass
Behind the wagon that we flung him in,
And watch the white eyes wilting in his face—
His hanging face, like a devil's sick of sin.
If you could hear at every jolt the blood
Come gargling from the froth-corrupted lungs . . .
My friend, you would not tell with such high zest
To children ardent for some desperate glory
The old lie, *Dulce et decorum est*
Pro patria mori.

The poets had always sung of war to certain conventional tunes—the field of honour, the sacrifice for the country's weal, and so forth. They did so because few of them had ever fought in war. During the first year or so of the cataclysm they hymned in the traditional manner. But as the insane waste, folly, and brutishness of the business struck home, a change came. And with the altered outlook there came an altered utterance. Men trooped off to the War in its earlier days, and Mr. Alfred Noyes sang of battles precisely as Thomas Campbell had sung of battles one hundred years before. The weary months drag on, and Mr. Noyes is saddened and disillusioned. He comes finally to the writing of verse in a tone so bitter that the voice is scarcely recognizable as his. Look at him in "The Victory Ball", and you will see the twin of Mr. Sassoon at his grimiest. Had Rupert Brooke survived the War, would his poetry still have sounded the old note? I think not. This revulsion of feeling came slowly to the non-combatant poets; earlier and more forcibly to the fighting men; to none more forcibly than to Wilfred Owen.

The muddle-headed character of Western thought when confronted with a question of morals is nowhere better illustrated than in its attitude to the killing of man by man. If an act be a moral wrong, an offence against the moral (as distinguished from the man-made) law, it remains a moral wrong. It matters not whether that act be committed by one man in civilian dress or by ten thousand men in military dress. Nothing can alter its intrinsic quality of being wrong. Because his avowed object is to destroy his fellows the Chinese regard the man that follows the trade of a soldier as a being who has sunk to the bottom of the social scale. Such a view is at least logical. It was shared by Owen in that other-world conversation between the two dead soldiers who had been enemies only because their countries had decreed it so:

"Strange friend", I said, "here is no cause to mourn".

"None", said the other, "save the undone years,
The hopelessness. Whatever hope is yours
Was my life also".

"I am the enemy you killed, my friend.

I knew you in this death: for so you frowned
Yesterday through me as you jabbed and killed".

Owen had a talent for choosing unerringly the right word, the appropriate image, the correct metre. He invented and made large use of consonantal rhyme. That device gave his lines an austerity, a strength of utterance, which the employment of the softer vowel sounds would have denied them. Read "Strange Meeting", and mark how the tread of the harder, sterner consonantals keys with the sombreness of the theme. One is surprised to learn that throughout his life Owen so greatly admired Keats. His own poems bear no

likeness to those of Keats. Stray passages there are that, both in subject and in diction, recall Dante, but not Keats. In point of fact Owen expressed himself in so original a fashion as automatically to rule out the stylistic influence of any other writer. Beyond question he had great gifts. An intellect naturally acute and logical had taken sharper edge, cleaner-cut logicity, from residence in France and contact with that French literature where the appeal is to the reason, and the argument goes flawlessly from premise to conclusion.

Owen has been chided by the over-fastidious because there is no beauty in his work. Why should there be? There is small beauty in the shambles that are the meat-packing yards of Chicago. There is as little in the shambles of modern war. A war fought with bombs and poison-gas and liquid fire by men crouching like rats in a drain has little to offer the aesthete. No roll of drums and fifes, no grenadiers with their tall bearskins, not so much as the flare of a red coat. The War was an avalanche on which man slid back into the abyss out of which for centuries he had been endeavouring to climb. Horror and sadness there were in that descent, but no beauty. Such was the bitter truth as it forced itself upon Owen. He had no wish to make a testament of beauty where he saw none.

I write in early spring. Of a sudden the sun comes flooding through the lime trees. At the touch of that alchemy each unfolding leaf becomes on the instant a tiny fairy-lamp, encased in a globe of the most delicate golden-green. A sight that would have been as wine to the senses of the thousand soldier-poets who were lost in the War. That, indeed, is the real pity of war. The destruction of youth. The voice muted for ever as it ventures on its first round notes.

Mr. Blunden, in a recent anthology of war poetry, draws attention to the commanding figures of Charles Sorley and Wilfred Owen. Sorley was killed at twenty, Owen at twenty-five. Within the brief compass of their lives both had produced poetry the quality of which was out of all proportion to their years. What sterling legacy might not each have left had he gone to the allotted span? Their untimely passing was a national loss. That of Owen was peculiarly tragic—he was killed only seven days before the Armistice. But before he died, in his "Anthem for Doomed Youth", he had sung his own requiem.

D. R. LOCK.

DEVELOPMENTS AND EXPERIMENTS.

This Section of our Journal aims at chronicling not only developments in theological thought and in ecclesiastical organization, but also practical experiments in all branches of religious life and service.

Often when successful attempts have been made to solve some problem in one part of the country, the rest of the Churches remain ignorant, and we trust that these pages will not only serve as a clearing-house of ideas and a record of changing emphasis, but also broadcast valuable information of progress in Church and denominational life.

Our representatives in the Colonies and the United States will from time to time contribute accounts of similar movements. The Editor will be glad to consider brief articles serving this purpose.

THE RELIGIOUS APATHY OF THE MASSES.

THE most baffling problem that challenges our churches is that of the abstention of the great majority of the masses from our fellowship. There are signs that we are waking up to its urgency and vital significance. We have made sporadic attempts to solve it by open-air preaching, house-to-house visitation, and a mild dose of propaganda, but there is little to show that our efforts are likely to be successful.

In a previous article¹ I enumerated the various criticisms of the churches made by thoughtful working men in informal group meetings. There is sufficient point in some of their charges to show that we do really need a revival of religion within the churches themselves. It is notorious that our spirit of fellowship is generally woefully weak. Things will not be right with us until our social differences are burnt up like flax in the intense flames of a real spiritual fellowship with God in Christ. Then, again, our attitude to the social and economic problem leaves the common people contemptuous and cold, and, from their point of view, not without much show of reason. They say: "You churches are anxious to make us religious. What about yourselves? How much of the religion of Jesus is there in your supine attitude towards the social wrongs of our time?"

It is my conviction that the real causes of the religious apathy of the masses lie deeper than are indicated by the criticisms made by their representatives. During the group meetings I found ample confirmation of certain facts forced upon my mind through close contact with working men in various parts of the country. I venture to submit that these facts go to the very roots of the problem.

The outstanding fact is that even the thoughtful working man, the thinking and reading artisan, has a tragically inadequate conception of what the Christian religion really is. This is indicated by his

¹ X. 80-89.

marked indifference to its fundamental doctrines. Unless he is closely attached to a church, such matters have not the slightest interest for him. If he thinks of them at all, it is only to say that science has knocked the bottom out of them. One member of our group thought that "the acceptance of the theory of evolution and the psychological explanation of the development of the mind of man makes it difficult to accept the old presentations of conversion, redemption, and salvation, and that churches are compromising with truth by retaining the old dogmas".

But in his attention to such matters this member represents a very small minority of the working class. Generally speaking, they never bother about such things. Their whole attention is focused on the practical and social aspects of religion. This is made very clear by their definitions of religion, as "doing good", "giving a helping hand", "attending to the bottom dog", "making a better world for the common people", "helping to smash the present iniquitous social and economic order", and so on. It is evident that the working man equates religion with practical aid and social reform. Religion is brotherly love in action. There is nothing else in it, except that one must live a decent sort of life. He does not bother his head about the creeds. He has no desire to worship; he does not appear to be conscious of any needs that worship can satisfy. He is up against the stern realities of everyday life. He is hungry for the good things of this world. He is keen on the pursuit of happiness. As for religion, all there is in it is the friendly and helpful attitude of the man who comes to his aid in a time of hardship and distress. Even the thoughtful working man ignores the fact that the first and greatest commandment is "Thou shalt love the Lord thy God". He is only awake to the fact that Jesus said "Thou shalt love thy neighbour as thyself". He regards Jesus as the supreme teacher concerning man's attitude to his brother man, but he ignores the fact that Jesus is also the supreme teacher concerning man's attitude towards Almighty God. One consequence of this is that Jesus is admired as the greatest social reformer rather than loved as the Saviour of individual souls. Religion is to follow under the banner of Jesus and attack all forms of injustice on the earth. He seems to be blind to the fact that to follow Jesus is to get into fellowship with God, to find God, that he may glorify Him and enjoy Him for ever.

The most serious consequence of this is that Jesus has not for the working men the value of God. Generally speaking, they have not that appreciation of Jesus which can make them "alive to God". I do not think that we realize as vividly as we ought how unreal God is to multitudes of people. Even the working men that attend our Church services are often bewildered and perplexed when we speak about the "presence" of God, and "enjoying fellowship" with

Him through worship and prayer. A working man told the vicar of this parish that both "God" and "prayer" were quite unreal to him, and that he had reason for believing that the same was true of most of the men he knew. Many a working man will tell you quite frankly that he never thinks about God. I have been told over and over again by keen observers among the working class that the ordinary man never thinks about religion, and cares nothing about the churches. They are outside the orbit of his interest. But I have noticed that when his soul is cut to the quick by some calamity that breaks through the crust of his complacency and stirs up the very depths of his emotions, then, and then only, he cries out helplessly and pathetically, for, or against, God. Too often, like Olive Schreiner in her bouts of asthma, he shakes his fist angrily in the face of the Almighty.

Naturally enough, in view of what has already been said about the indifference of the masses to the fact of God, it is easily seen that they lack a keen sense of sin. My senior deacon attended one of our group meetings, when the question of Church membership was discussed till the small hours of the morning. I asked him the next day what impression had been made on his mind by the men. This was his reply :

The thing that struck me most, and has occupied my thoughts ever since, is the difference between the young men of to-day and those of my time. It's just this. When I was a young man, and was asked to join the Church, I felt myself too unworthy, too sinful to do so. But those young fellows last night, without exception, spoke as if they were too good to join the Church. They think the Church isn't good enough for them. I can't get over it. I am simply astounded by it.

It was no surprise to me that he should have been shocked in that way. From our very first group meeting it was painfully manifest that the men were not burdened by a sense of moral failure or spiritual need. One supposes that they must all be aware that they, like the rest of us, "have done the things they ought not to have done", but it does not seem to trouble them in the least. The sense of sin is at any rate dormant, if not non-existent. In subsequent discussions one discovered the reasons for this. Primarily, of course, it springs from the fact that God is not in their thoughts. The fact is that the masses are the victims of the spirit of the age. Thoughtful artisans believe that modern science has worked havoc with our fundamental doctrines. They know that it has tended to de-personalize the idea of God. They know that the evolutionary theory of the origin of man has established our kinship with the beasts that perish. They know that the Protestant churches have repudiated the material hell of everlasting torment, and the heaven of blissful ease, so that the after-life, having lost its lurid and alluring content, has ceased to be interesting. It is no longer a dominant idea, and has very little effect in determining conduct and shaping character.

They are also aware that the religious conception of sin, implying individual responsibility and accountability to God, has been softened to the natural imperfection of an evolving being. Sin is an inevitable feature in human experience, for which such factors as "heredity" and "environment" are immediately responsible, while the ultimate responsibility rests with the Universe, or God, if there be a God.

The virtual abolition of hell has delivered the masses from the fear of a future punishment. No hell means no punishment, and no punishment has taken the sting out of sin. While they still believe that a man can trespass against his neighbour, and deserves to be punished for so doing, they have ceased to relate such trespass to the judgment of God. The ordinary man is more afraid of a police officer than of God. The one is real; the other is not. A working man summed up his philosophy of life to me in these words: "It's only once down here, so I mean to have a good time. What happens afterwards doesn't count". What happens afterwards has certainly ceased to count with multitudes of people. The point to notice is that there is no fear-motive operating in their minds to arouse them to a sense of sin and guilt. One has only to read John Wesley's Journal to realize how mightily the fear of hell served to awaken sinners to a sense of their parlous and pitiful condition in the sight of God. When John Wesley preached "plain and strong" he gave the masses hell-fire, and it worked most effectively. We read of a man who, in the words of the Journal,

had greatly signalized himself as an enemy to all serious inward religion. He was going on pleasure as usual. His foot slipped and as he was falling a thought came, "What if instead of falling to the earth thou had'st now died, and fallen into hell?" That thought brought him to a sense of sin, to repentance and to God.

The working man who happens to slip on the street to-day is far more likely to think he is falling into a gold-mine than into hell.

I have no intention of sitting in judgment upon the masses. I am far more concerned to discover to what extent we as churches are responsible for their religious apathy. And in this matter of their lack of the sense of sin I fear we are somewhat to blame. Is it not true that for some years we have been so busy abolishing hell and presenting God as the Father of the prodigal that the only serious consequence of sin is the specially warm welcome given to the sinner? I venture to think that we have not faithfully preached the awful truth enshrined in the old picture of hell, that sin entails terrible consequences, and that the sinner has every reason to fear the judgment of God. For God is a holy and a righteous God, Who needs must punish those that do evil in His sight. We need to preach the moral sovereignty of Almighty God, with an enlightened and spiritualized exposition of the dreadful issues of rebellious conduct. The mental

vacuum caused by the abolition of hell must be filled up with the wholesome fear of God, Who is holy, and Whose holiness is indeed a consuming fire. Have we not failed to make God real to men, partly because we have not revealed to them the real God?

Another reason for the working man's lack of the sense of sin is his absorption in the detection of the faults of people who belong to the other classes. Here again, he does not relate such faults to God. He regards the luxury and oppression of the rich as a crime against the poor, rather than as sin against God. He has the eye of an eagle for the pride, tyranny, and hypocrisy of those who exercise economic power over him. And he is so busily engaged on this that he has little time and no desire for the less pleasant process of discovering his own faults and failings. Because he believes he can see so much wickedness in people in high places, he is strongly disinclined to give any thought to the shortcomings of so lowly and oppressed a person as himself.

It is not a question of self-righteousness on his part. He readily admits that he is not a model of all the virtues. He knows that he has faults and failings, but they do not take on the colour of sin. His faults sink into insignificance when he thinks of the shortcomings of more-highly placed people. But he is quick to recognize a really good employer, especially one who is genuinely friendly in his contact with him. He appreciates the "common touch", and loves the ritual of a handshake that grips. But he is convinced that he is a better man than some of those who make what he calls "a big splash in your churches on Sundays" and tyrannize over their employees during the rest of the week.

Is it any wonder that the masses show little desire to join in our services of worship? They surge by our churches on Sundays without pausing to notice the open doors. When God is unreal and the sense of sin and spiritual need faint, is it not inevitable that the desire to worship is also weak? There is truth in the statement of one of our men that the working man does not come to church for the simple reason that he does not want to come. He lacks the desire to worship, and this is the third fact that goes to the root of our problem. He does not desire to worship, because God is unreal; but I believe that God is unreal to him because he has not been taught and trained to worship.

This lack of the desire to worship is a matter for us to ponder over and think out. We assume, and the assumption is the very basis of our religious enterprise, that every soul is made in the image of God, and that the very breath of God is the spirit in man. Because of this we believe that every soul has the capacity for worshipping God. That is the very root of our religion. We exist as churches to make God real to men, to make God the greatest of all realities, to bring

men into conscious fellowship with God in Christ, through worship. But the naked truth is that multitudes of workers will frankly confess, as I suppose will multitudes of people of all classes, that they are not consciously worshipping God, do not enjoy His presence, and have no desire to do so. Baron von Hügel suggests that some people at any rate are deficient in the religious sense :

It seems to me that some people are quite deficient in the religious sense . . . Religion to them is a purely this-world affair. Marriage, having children, education, proper clothes, decent behaviour, the plumber—all these are good things, but they are not religion. The essence of religion is the supernatural life. The other world, the otherness of God, different from, but penetrating this our own life. The passion and hunger for God comes from God, and God answers it in Christ.

" The essence of religion is the supernatural life ". That is surely true, but it is a conception of religion that seldom finds a lodging-place in the mind of a working man. He rarely thinks of Jesus Christ as the revealer and medium of an intimate communion with God. Religion to him is the pursuit of good things, rather than seeking and finding God.

How does this touch us as churches? Are we not partly responsible for it? Is not Dr. Rawlinson right when he says in *Authority and Freedom* that " modern Protestantism has thoroughly tended to subordinate the life of contemplation and prayer to that of activity " ?

I am convinced that the most fruitful way of dealing with the religious apathy of the masses is for us to attend to the cultivation of the mystical side of our being. We are failing miserably in our attempt to put our young people into actual touch with God. We teach them a great deal about religion, and about God, but we do not give them religion, and we do not give them God. The consequence is that the masses are either worshipping idols, or the very spirit of worship is doped, stifled, or starved. We know that the pressure of circumstances can often act as morphine. With the great majority of the masses that drug is found in the economic conditions of their lives, and also, paradoxically enough, in their pleasures—drink, and sport, and " talkies ". In the case of the earnest-minded artisan, his political ideal is unquestionably the object of his worship. Socialism is his God, and political action his religion. It is amazing to notice the ardent enthusiasm and intense devotion he has for both.

Our failure is painfully manifest in the fact that every year thousands of adolescents drift away from our Sunday Schools and churches. Many of the common people are our lapsed scholars, who grow up with no definite religious background of their own. In spite of all our teaching and influence, they slip away with perfect ease. They rarely manifest any desire to worship in our churches. I am not decrying the work of our Sunday Schools. They have done, and

are still doing, excellent work in certain directions. They certainly teach the ethical principles of our faith. They familiarize the minds of the children with the best portions of the Bible. But does it not seem that they fail to do the vital work of making God real through an adequate technique of worship?

We must not overlook the fact that the Day Schools are taking over the task of imparting a knowledge of the Scriptures. They have all the children of the working class for five days a week, and their teaching staff is far better equipped for this particular work. Many of our Sunday School teachers are incapable of presenting the Bible in the light of modern knowledge. Far too many of them still believe in verbal inspiration and scorn the idea of evolution in thought and life. They make the work of the modern pulpit difficult. This does not mean that the time has come for us to scrap our Sunday Schools. We know that religion is caught rather than taught; the character of a truly consecrated teacher is usually the deciding factor in bringing the young to the vital knowledge of God in Christ. In my own church several of the deacons were brought to God, and ushered into the Church, by the witness of the life and work of a saintly but uneducated man. But I venture to say that it does mean that we need to re-consider our Sunday School emphasis. The Day Schools will increasingly take over the task of teaching the historical facts and moral principles of religion, of giving instruction about God. We must concentrate upon the task of developing the spirit of worship and prayer, so as to make God real to each soul, that His presence may be their source of wisdom, power and peace. There is a vital difference between knowing about God and knowing God in one's own soul. We shall always need our Sunday Schools for this vastly important work.

Our first task is to develop the sense of awe and reverence. It is true that we can worship God anywhere, but we have so emphasized that fact that most people worship Him nowhere. With children, at any rate, it is wise to stress the fact that God can be worshipped somewhere, in some definite place, some definite service, and this worship of God must be the main objective of our Sunday School enterprise. We must make a reasonable use of ritual, and a wise use of symbols. Children think in pictures, and facts visualized are extraordinarily impressive. I suggest that our scholars should attend a frequent celebration of the Eucharist in the various departments of the Sunday School. The crucifix, the symbolic bread and wine, can deeply impress them, and the joyful and triumphant aspect of the sacrament in the actual presence of the risen and reigning Lord should be the dominant note. In this way the spirit of adoration and worship can be definitely stimulated and strengthened. That is one way at any rate in which the new emphasis can be brought into operation.

I cannot escape the conviction that the starved and stifled condition of the mystical side of our nature is the chief cause of the religious apathy of to-day. So many people have no sense of God's presence, no desire to worship Him, no sense of spiritual need. Rationalism has almost destroyed the mystical apprehension of God, which is the very essence of a rich Christian experience. We are surely quite wrong in regarding the mystic as the unusual and peculiarly endowed person. We are all of us potential mystics. Are we not God's children, born of His Spirit, and capable of enjoying communion and fellowship with Him?

Speak to Him, thou, for He hears,
And Spirit with Spirit can meet.
Closer is He than breathing,
Nearer than hands and feet.

Dr. Walford Davies pours scorn on the man who asserts that he is not musical just because he has no knowledge of music. "We are all of us musical" is the dictum of this expert. Is it not so with poetry? Has not someone said that there is a poet sleeping in every soul? And is it not true?

So with worship. Every soul born into this world has the latent capacity for the mystical apprehension of God. There are the supreme mystics, as there are the supreme musicians and supreme poets, but every man has something of the mystical capacity, in virtue of his very nature. There is the feeling of the "holy", as Otto has taught us anew, innate in man's soul. The tragic fact is that we allow it to lie dormant, or to be but faintly and feebly awakened, that we have not made it our very first business to cultivate it, and make it vigorous and active in the souls of the young.

There is no quick and easy cure for the religious apathy of the masses. Apart from that movement of God's spirit that no one can foresee or foretell, I see no reason for believing that we shall succeed with the present generation. I see many reasons for believing that things will grow worse. We must begin with the young, and work along new lines. Amid the growing paganism of our national life we may then live to see a new generation of youths and maidens growing into noble manhood and pure womanhood, because God in Christ is real to them, for He dwelleth in their own hearts.

J. W. JAMES.

THE EVANGELISTIC OPPORTUNITY IN MISSION HIGH SCHOOLS.

It is all to the good that supporters of Missions are showing an increasing desire to know the facts—the daily task of the worker, the ideals, methods, and opportunities of the work in its several depart-

ments. The recent Survey Report of the L.M.S. has roused among those who have studied it an interest in the problems of missionary service that is evidence for the appeal that facts well examined can make. In the field of Christian higher education the same is true of the Lindsay Commission Report, with its masterly review of the course of college education in India, its analysis of the problem facing Christian teachers there, its careful enquiry into the religious quality of their work, and its suggestions for strengthening their evangelistic influence. Though dealing primarily with Christian Colleges in India, it also throws light on the work of Mission High Schools.

Testimonies of the experience of missionary teachers will be useful in this connexion; and this article is written as a small contribution to the store of facts about Christian educational work in India, based on a number of years' experience in one of the London Missionary Society's City High Schools where the Christian community is small, and the majority of the pupils are Hindus attending as day-boys. The city is Bangalore, in the Hindu Native State of Mysore. The point of view is that of one who went to India with the desire to do direct evangelistic work, but who has now found a harmony in the combined task of education and evangelism in the school.

This harmony did not appear at first. My training had been for preaching, whilst the work that took most time required some knowledge of educational technique, for which I was but slightly prepared. To-day, of course, men are sent out for our educational work with special normal training; twenty-eight years ago it was harder than now to secure such men, and for once a clerical missionary had to undertake the task. And though the religious teaching proved most fascinating, too much of my time seemed to go to school organization, correspondence with the Government department, or to the teaching of non-religious subjects. So with a thirst for what I thought more direct evangelism, I asked for a transfer to the itinerating side of the Bangalore work, hoping that a Christian educationalist might be sent to the school, to whom the technical tasks would be less overwhelming, and who might permeate them with the gospel spirit. For I learnt before obtaining the transfer (for which I had to wait some time), that for the right type of worker an Indian High School offered a remarkable Christian opportunity both in the natural religious interest of Hindu boys, their characteristic friendship for their teachers, and in the *preparatio evangelica* that the "secular" subjects provided in the hands of really Christian teachers. However, I was grateful for a very happy period of district work that followed, quite free for vernacular evangelism among all classes, including also the village houses from which many of our students came, and for the opportunity of studying normal

country Hinduism, and of bearing the gospel to the simpler village people. Yet I found that it was almost as difficult to secure speedy and direct results, such as could be tabulated, among caste Hindus in the country as it was to win students in the school to a definite decision for Christ. Such was the effect of the solidarity of the Hindu religio-social system, creating difficulties in the way of personal decision that perhaps do not equally exist in any other part of the world.

Meanwhile an educational missionary had been sent out to our school, well able by character and training both to take advantage of the Christian opportunities lying in the work, and so to re-organize it that hindrances to the real religious scope and influence of the school work might be gradually removed. He helped to initiate schemes for the re-modelling of all our boys' High Schools in South India, and these reforms were sanctioned by the Deputation that visited the field in 1923, and by the Board. Amongst the various plans then adopted were arrangements for reducing the number of pupils, often too many for effective personal influence, and for securing staffs that should be Christian not only in profession but in spirit. For this purpose a Christian Teachers' Fellowship was organized, with a branch in each school, with the object of deepening the sense of Christian vocation in the teachers, and creating a corporate spirit. The definition of aim for that Fellowship is as follows :—

Believing that the opportunities to the hand of the Christian teachers in our Mission Schools are such as to call for the highest and best that the teachers can give, and recognizing that the growing complexity of school work makes it more and more difficult for teachers to retain their spiritual fire and missionary zeal, we desire to give to our educational work the dignity, solidarity, and sanctity which are associated with the Christian ministry. By some it has been recognized that the educationist is just as much engaged in God's work, and requires just as much to be called and dedicated to that work, as his brother engaged in preaching. We desire that all our Christian teachers shall have a similar sense of vocation.

Meanwhile I had been asked by my colleagues to return to the staff of our Bangalore High School, with special facilities for carrying on personal work in addition to teaching. By this time I had learnt how close together true education and evangelism lie, in the mind of Christ, and therefore in practicability. I found that many of the old difficulties in the way of Christianizing school work were being more and more overcome as a result of the above re-modelling, and specially as a result of the growth of the Teachers' Fellowship. Our local fellowship has helped us all in our religious task, as we have studied together the Christian message against the background of Indian thought, and tried as one body of teachers to face the problem of transforming the school daily life and making Christianity a true

and natural leaven among the Hindu pupils. And we believe that gradually a great change of atmosphere in the school has come about.

The following opportunities have specially impressed themselves on my mind as helping to make education in such a school an evangelistic power.

1. *Our full opportunity for religious teaching in class.*

All who have had to do with Indian pupils know to what keenness of interest in religious study they can be led by a teacher whose heart is in the message of Christ. Though there is still the old caste prejudice against open profession of a non-Hindu religion, yet this prejudice is much more in the minds of the boys' elders than in their own. And on the other hand, there is the appeal of the Christ-spirit, which seems to be very specially akin to some of the higher ideals of India; and the boys show again and again how great their reverence is for Jesus' personality and message. If a preacher is in search of a really live congregation he cannot, I believe, find a better one for purposes of sympathetic evangelism than in one of our Scripture classes. Of course the teacher does not *preach* to them in class—what teacher who knows boys would do so? The approach can be quite natural. We often invite Hindu boys to tell us of their own religious ideals; or we discuss practical life problems. Thence we go naturally to Jesus and His teaching. Full opportunity for discussion is given. But again and again we are asked to tell our own experience, and then they will let us lead them direct to the Divine Saviour. I have never known any set of people who seem so deeply touched by the story of the Cross as such a class of boys, largely Hindu. They rightly want to see Christ with their own eyes, and see more fully His relation to Indian thought and life. And I know a number, especially among our old students, who are earnestly trying to do this. Some direct results we have had; but a vast gradual result is coming about in India among this influential class, whose final influence no one can tell.

We have to remember, indeed, that we are doing a religious service for many who cannot come to Christ naturally along quite the same lines as children of a Christian civilization. They have to find the Christ who fulfils the prayers of India, and if they respond it must be in a truly Indian way. At times we wish we saw results such as come more easily in the West. But there is no question about the work that Christ is doing in His own way in the hearts of young Indians who have the chance to learn sympathetically of Him.

I sometimes think that our religious teaching here is free from some of the difficulties that often beset such work in schools at home. The gospel message is newer and fresher to the minds of the hearers; they themselves inherit in many cases a deeper interest in the things

of the spirit than many English children do. And we are free from the denominational troubles that have often been the bane of religious teaching in England. The Government gives us a free hand; and many good judges believe that this will tend to continue even amid political changes. We must use this opportunity for the fuller knowledge of Christ that the new India needs.

2. *Opportunity to Christianize the teaching of so-called "secular" subjects.*

This does not mean dragging in religion and morality in an unnatural way. It does mean that we have not done justice to a subject unless we have seen it in relation to the Kingdom of Heaven, and taught pupils so to see it. It is said that one of the reasons for the materialistic tendency among many Indian students is the way in which science has often been taught in the schools and colleges where there is no religious influence. A colleague of mine after reading Henry Drummond's life declared that he longed for some freedom from routine to have time to do extension work among science students on the relation of religion and science. Anyway, the very fact that a capable science teacher in a Mission School is an earnest Christian helps his pupils towards an escape from the inflowing stream of materialism.

The Lindsay Report on Christian Colleges in India lays great stress on the need so to handle science, history, and literature as to enable these subjects to play the part, which is indeed theirs, of a *preparatio evangelica*. Specially does it stress the value in India to-day of the teaching of history. One of the great hindrances to an appreciation of the Christian view of the world, or of the uniqueness of Jesus, lies in the Indian pantheism which would tend to regard all faiths as equally true. The Report puts it thus:

Only minds trained by a proper study of history to see the significance of the concrete event and the individual personality can do justice to an historical religion.

We have the opportunity of teaching these boys in this subject, and are eager that its study shall become a training in the historical sense and in the value of personality. Moreover anyone who has read J. C. Hoyland's *Faith and History* will realize what immense value a more humanized and Christianized way of teaching this subject would have in helping students to see amid the perplexing tangle of human events some glimpse of the guiding hand of God.

3. *Opportunity for personal evangelism out of school.*

I need not dwell long on this very necessary aspect of Christian education. Some teachers are concentrating on the school games; others on literary societies; yet others have sought to develop pieces of social service in which boys may co-operate.

One of the most needed and most interesting efforts is that of the visitation of the pupils' homes, and moreover, those of our old pupils, many of whom settle here. The attachment of Indian pupils to a teacher makes this work easy and pleasant. Several of our staff have been doing this, but I have been given special time for it, and wish for no more interesting task. The need in all personal evangelism is *contact*; it is friendship-work or nothing. And the Indian is naturally very responsive to friendship. Many a student living in a small room in the heart of the busy city will reveal his loneliness and his temptations to a brotherly teacher. Many a talk has there been over nationalism, peace ideals, service and the investment of one's powers, art and the love of things beautiful, to say nothing of the many discussions on religious problems, that the quiet of a student's room has evoked.

An old boy meets me in the street and wants to unburden himself of some personal trouble. Another student who has seen a cinema picture of the Life of Christ comes with wonderful eagerness to borrow books on the theme that has deeply touched him. A great field is open for work among the old boys of the school, many of whom cherish some ideals learnt as our pupils and wish they could find power to embody them in life. With many of these students we have been able to play games, to discuss, and also to pray. I shall not forget a scene in the district one evening, where I had gone to visit an Hindu old pupil in his village home, and had been fed by his caste parents. He and some of his friends took me for a long afternoon walk, and on our return path we stopped and sat to view the sunset. "It is very quiet here: will you not pray to God?", said they, and I shall never forget the sense of the Divine presence as we sought God's light and guidance and forgiveness.

The possibilities of the work in our High Schools are clear enough. We only need wisdom to use them in a fuller measure. The process of Christianizing the school life is going on. I was told of an influential Hindu who had read the Lindsay Commission Report, and said to an Indian Christian friend:

You may think that we Hindus are not interested in that Report. The fact is several of us have read it with great appreciation. We want to see you making your schools and colleges more deeply religious through and through, as the Report urges. India needs really religious education.

Shall we not say that if there is to be a real religious revival such as these times need, whether at home or in India, true religious education will have to be its very nerve?

S. J. Cox.

THE MINISTER IN THE DALES.

NESTLING in the fold of the hill as if to hide itself from the eyes of men, the little village has a great charm and beauty. On all sides the hills rise to a great height. If one who lived there in the sixteenth century came back he would see only a few changes, for the main features remain unaltered by the passing years. The streets are narrow and tortuous and paved with cobble stones. Some visitors once sent their child to post a letter; on her return she said that the post-office was in a back passage; it is in the main street!

In many ways the people are as primitive as the place. Only a few of them have wireless. To many it would be of no use, for they retire too early to enjoy the programmes. There are few links with the outside world. There is the post-office, the telephone, a railway station five miles away, and a bus comes to the foot of the hill four times a day. Boxes are brought to the farms and in them eggs and butter are packed, and then they are taken to the station *en route* for a distant city. But for many the city is only a name. Their speech is not easy to understand. Many expressions are very ancient and very picturesque. Customs remain unchanged, and a historian who wanted to describe the habits and customs of the seventeenth century could do so by a careful study of the village to-day.

The people have an intimate knowledge of each other's affairs. No secrets are possible. They are kindly and ready to help, and it seems natural to share in all experiences. The birth of a child is of concern to all. To a wedding or to a funeral everyone goes. Many events are dated by these major experiences. "Jim's farm was burnt down the day our Ann was married. She was married a week after our John Willie was born". So by these human interests they reach a date for such events as a fire, a flood, a great storm, or the making of a new road.

They have their Council, upon which a man sits year after year till his seat is regarded as an inalienable right. Any decision generally takes about a year to put into effect. No one complains. There is plenty of time, so why hurry? They will spend hours discussing whether dark brown or black paint is best for a truck which among other uses will be required at funerals. Having decided the paint question, the Council must meet again to consider where the truck shall be kept and what charge should be made for its use. As another example of this leisureliness we may mention that a lady who wished to live in the Dale bought a house and at once gave orders for an out-building to be adapted for use as a garage. The work took a year to complete. In a town it would have been done in a week.

Up one of the narrow roads and standing high enough to give a bird's-eye view of the village can be found the little church. Close by is the manse. What that Bethel means to the people it is impossible to say. Most of those who worship there can speak of their forbears of many generations. One was a teacher in the Sunday School, another was a deacon for many years, and yet another had been the minister. Many others had been scholars and members of the church. To the imaginative mind the place is rich with the memory of those who have passed beyond the shadows. It is holy ground and around us stand a great cloud of witnesses who say, "As we were faithful to our duty be ye also faithful". With a list of their names in our hands we can go into the homes of the villagers and find that their descendants are still maintaining the old traditions and carrying on the same work, the same trade, and worshipping in the same church. Upon the walls of the cottages are hung the portraits of many of these great worthies, and they being dead yet speak.

Passing into the manse we find the minister in his study. He is a man of ripe experience. He knows the ways of the larger world and has taken part in many of its great movements. At first we are inclined to think his sphere is now much narrower. So it is as far as the things which demand attention from a city minister are concerned; but if comparison is possible his interests are more and his work is more intensive. For in the life of the village there is nothing in which he does not take a large part. Is there a sorrow in a home or any special cause for joy? He at once knows of it and shares in it. A young man decides to open a shop; the one to advise him is the minister; if it is decided to sell a new line of goods it is often the minister who helps to work out the retail prices. He may also have to ease the strain of jealousy between two shopkeepers who sell the same class of goods. He must be as wise as Solomon in his choice of the shops where his own goods are purchased, for he belongs to them all and all think they have a right to his custom. Cupid visits the village and the minister has to watch the ripening romance of the young people and give wise counsel and smooth their way by tactful conversation with the parents. Now and then there is evidence of love being ardent but not wise, and a situation of great delicacy arises. The minister must deal with it. The honour not only of the families concerned but also of the whole village is involved, and he must act firmly but tactfully. So by easing pressure here, putting a little more on there, he is able to make all concerned see the matter in its right perspective. He must help old people to get their pensions, make their wills, and act as executor for the little estate. This is work that often exposes him to misunderstanding by disappointed relatives. Yonder on the hillside stands a farmhouse. There is a tragedy in the farmer's life. It preys on his mind to such an extent that he

becomes desperate. The minister knows all about it, and like a wise physician watches the case carefully lest something more serious should happen. In these and many other ways he finds himself involved in all the life of the village and in all the interests of the inhabitants.

His is a very lonely life. It seems to be a burden too heavy for one man and a task too great for him to accomplish, but it is being done. How? By prayer and the grace of God. If we ask him what are the qualities necessary for work of this kind he will answer, tact, patience, and a sense of humour. He must be careful in speech and avoid all causes of offence. It is a custom and tradition, for example, that all who are free to do so should attend the funerals and that the blinds of every window should be drawn at the time. He does not see the necessity of this and may think that it is a custom of no value, but like a wise man he will observe it. By doing so he makes no sacrifice of principle but fits into the life of the people. We have referred to the question of the shops and the necessity of being quite impartial in the distribution of his custom. He must be very patient. Life is very slow, and there is none of the rush and hurry of the city. This is inevitable, as most of the work depends on the seasons. Work cannot be done in a hurry. People must wait till the proper season comes round. So the habit of waiting grows. It was decided in January that some needed repairs to the manse should be done, but it was not until August that the work was done, and even then the carpenter said that the minister was in a great hurry. This leisureliness is often irritating, but the minister knows he is there to help the people and faces it with good temper. He finds tremendous interest in the life of his people, and with that sense of humour which has been called a sense of proportion, goes on in his work hopefully and joyfully. This keeps him from being jealous of his predecessors. The people are always speaking of them, of what they did, the sermons they preached and their influence. They do not intend to make any comparison of their minister with his predecessors. They think too much of him for that. It is leisureliness showing itself; the real influence of a man somehow does not fully show itself until he has gone away. Perhaps it is true to say the people only catch up to him after a few years have gone. So the present minister rather rejoices in these constant references to those who have laboured before him. He can see that it means a great deal for his own work.

He loves the people. They are of the most diverse types, and in them he knows human nature in its most elemental forms and the power of Him Who lived most of His life in a village to save and redeem.

F. A. SMISSON.

THE BIRMINGHAM (COPEC) HOUSE IMPROVEMENT SOCIETY.

THE Conference on Politics, Economics and Citizenship from a Christian standpoint, more shortly known as *Copec*, met in Birmingham in April, 1924. A local Committee had been formed to help with the arrangements for the Conference, and after the meetings were over it was decided not to dissolve this Committee but to turn it into a Copec Continuation Committee with the object of finding some practical application of all the talk that had taken place. Various projects were discussed and ultimately the way opened for the formation of a Housing Society. In the autumn of 1925 an offer of a block of 19 houses was secured through Miss Florence Barrow, who has been the Society's constant friend and untiring worker. One of these houses was derelict and the others in very bad condition. The owner admitted that he was not going to do repairs, and when the whole property was derelict he intended to sell it for its site value. The Committee thereupon decided to accept the offer and to form a Society under the Industrial and Provident Societies' Act to hold the property and any other properties for which money was forthcoming. This Society is governed by an Executive Committee who serve as Directors. For purchase money and re-conditioning it was estimated that over £3,000 would be required. Very soon afterwards the reversion to 35 houses of which the leases would expire in 1932 was offered to the Society on most favourable terms. As there was a good prospect of buying up some of the leases at once, this property was also bought. The price was about £1,000. A fairly substantial initial capital was therefore required, and the case for the new Society was embodied in a pamphlet issued by the Copec Continuation Committee in January, 1926, and entitled "The Central Slums of Birmingham—A Call to Christians to become Slum Landlords". Probably the housing problem is different in every place, and it is quite certain that the problem in Birmingham had very distinct features. The population of the town had trebled between 1801 and 1851, and doubled between 1831 and 1851, and continued to grow rapidly in the next decades; the houses provided for the increase in the working population were of a particularly bad type, namely back-to-back houses, and they were built in courts as well as along street frontages. Seventy or eighty houses to the acre were by no means uncommon. This type of building was continued in the City itself till 1876, and in surrounding districts to a much later date. In 1914 the number of back-to-back houses was 43,366, being roughly two-thirds of all the houses with a rental under 6s. a week. The houses in courtyards numbered 27,578. Practically none of these back-to-back houses had a water supply inside the dwelling, or a separate w.c. Before the war these houses were disappearing at the rate of about 400 *per annum*. The effect of the war was to stop both the demolition of these houses, and outside painting and repair work in general. Most of the property acquired by the Society had not been painted since 1914. The City Council of Birmingham has been quite justly praised for the lead it has taken in building new houses, but this was compatible with the opinion expressed in this pamphlet that it must take at least a generation for any action of the City Council to make a serious improvement in the slum areas. Here lay the chance for private citizens, acting in co-operation. They could not demolish bad property but they could turn bad property into comparatively good property and this could be done at once. The programme announced was to put purchased properties into thorough repair, to lay water on in the houses, to provide

a separate w.c. for each house, and to supply good wash-houses. This programme has been adhered to, and as opportunity offered has been added to. The question of baths was soon raised. A three-roomed back-to-back house provides no space for a bath, but it was found that the type of wash-house which was being built was roomy enough for a bath. This solves the problem of the hot water supply, though in other respects the arrangements are not ideal. Several de-licensed public-houses have recently been acquired and turned into flats, and here it has been easy to put a bathroom inside the four walls of the building. In one case the kitchen living room has been fitted with a range with hot water boiler, and a bathroom has been made next door to the kitchen so that plumbing has been reduced to a minimum.

The Society has been fortunate in having from the start a small separate fund for providing amenities. One of the most popular of these is the washing machine, which is now installed in most of the wash-houses. Another has been the provision of gardens. In the earlier properties purchased there was no room for even the tiniest gardens, but window boxes were offered to the tenants at a very cheap rate, and became very popular. Kind friends from time to time provided bulbs and plants. The opportunity to do something more ambitious came at the end of the second year of the Society's work. Adjoining a block of 21 houses densely packed together, which had already been purchased, was a piece of land with houses along the frontage only and a large waste space at the back. The Society had to give a stiffish price for this considered as house property, but the waste land enabled the Committee to offer garden space to any of the tenants of both properties who cared to have gardens. About twenty of them accepted the offer. This experience taught that quite small plots—given soil, manure, and effort—could produce astonishing results, and courts with houses on both sides have in several cases since been converted into garden plots. The cost of fencing which is necessary to keep out dogs and children has been borne by the amenities fund, because such expenditure is not within the strict objects of the Society. By the generosity of private donors two plots of land have been given to the Society exclusively for use as gardens. One of these is large enough to be dignified by the title of allotments. In fact, the desert has been made to rejoice and blossom as the rose.

At this stage it will be well to state the nature of the response to the Society's appeal. There was no difficulty in raising the funds for the two properties which had been offered to the Society, and without any interruption or delay the Society has gone on acquiring fresh properties and re-conditioning them, and money has come in just as fast as it could be soundly and efficiently spent.

The following table will show how the capital and the properties has grown :—

Date	£1 Shares Issued	£1 Loan Stock Issued	Other Loans	Reserves	Available Capital	Cost of Properties & Outlay
31st Dec.						
1926 ...	4,138	£4,405	£1,000	£1,511	£11,051	£8,481
1927 ...	6,033	£7,370	£1,100	£3,053	£17,556	£16,444
1928 ...	7,471	£14,310	£1,100	£4,081	£26,962	£26,734
1929 ...	8,705	£21,845	£1,100	£5,180	£36,830	£34,508
1930 ...	9,713	£25,955	£1,100	£5,998	£42,766	£42,292
1931 ...	10,228	£28,485	£1,100	£7,219	£47,032	£49,596

This table, in itself, largely explains how the capital has been found. The reason for the disparity between Shares and Loan Stock is two-fold.

First, by law no one can hold more than £200 in Shares while holding of Loan Stock may be of any amount. Secondly, Loan Stock has preferential rights and a fixed rate of interest. Reserves have not been separately invested, so they have been included in the available capital. The question of the amount of profit to be expected now awaits consideration. It will, of course, depend largely upon the terms on which money can be borrowed. In Birmingham there was much controversy as to the interest to be offered on the Loan Stock. Some were for a businesslike 5 per cent. Others were for a philanthropic $2\frac{1}{2}$ per cent. The Committee made a shrewd guess that they were not likely to be able to work to a 5 per cent basis so that on that footing what was overpaid to business lenders would have to be subtracted from the shareholders' dividends. On the other hand, the Committee hoped to make more than $2\frac{1}{2}$ per cent, in which case the shareholders would profit at the expense of the philanthropic lenders. They finally settled on a 4 per cent Loan Stock, and since the end of the first year the Society has been able to pay a 3 per cent dividend on the share capital and carry a reasonable sum to depreciation reserve. It is, in fact, working almost exactly on a 4 per cent basis, but it is more prudent to pay the shareholders 3 per cent and build up a strong reserve than to pay 4 per cent and weaken the reserve fund. At the moment the payment of property tax at 5s. in the £ is an adverse factor.

The following table shows the progress made as regards profits.

		Gross Rents	Net Income	Surplus after paying 4% on Loan Stock	Amt. required to pay 3% on Shares
First Year	...	£491	£218	£115	(no dividend)
Second Year	...	£1,153	£738	£477	£145
Third Year	...	£2,835	£1,153	£638	£224
Fourth Year	...	£3,330	£1,402	£553	£247
Fifth Year	...	£1,395	£1,763	£773	£272
Sixth Year	...	£4,759	£1,819	£704	£299

The difference between gross rents and net income is made up of rates and taxes, small repairs, and certain fixed deductions on a percentage basis; 15 per cent of the gross rents are carried to Repairs Reserve, $7\frac{1}{2}$ per cent to Management Account, and $2\frac{1}{2}$ per cent to Publicity Account.

The only source of income besides rents has been bank interest. The fluctuations in this table are due mainly to the fact that a property when purchased will yield, pending re-conditioning, a much higher return than 4 per cent, and there were periods when re-conditioning lagged behind purchases, and income from both rents and bank interest was abnormally high. The years 1928 and 1930 are examples of this. On the other hand there have been periods when the cost of re-conditioning has been incurred, but the increased rents which the law allows to be charged have not been put into operation, with the result that rents have been on the small side. These fluctuations become less important as the total capital increases, and the annual growth of capital diminishes.

On these figures it will be generally admitted that re-conditioning is a business proposition in the sense that the monetary return is sufficient to secure a flow of capital. The nature of the work does not preclude the presence of a great deal of voluntary help, and the receipt of donations. Mention may be made here of the Committee's experience with regard to architects. For the first property an architect was employed on the usual commission, but this was felt to be an unjustifiable expense for the future,

as the Society had by then secured the paid services of a trained woman House Property Manager who could give at least a considerable amount of help with specifications. A well-known local architect was prepared to act gratuitously for other properties, and the conversion of a large common lodging house and adjoining property into flats was carried through by a second architect. These services were much appreciated, but as the Society's operations were extending so much a plan was being considered under which the Society would offer to pay a sum calculated to represent the architect's office expenses. Nothing, however, was actually done on these lines as the Bourneville Estate Trust most generously placed the services of their staff of architects at the Society's disposal. This offer was thankfully accepted, and two of their architects have for some years now given most valuable help.

The mention of the Society's woman House Property Manager naturally introduces the most important point of all, namely, the social and moral effect of a housing scheme of this character. The rents of the first property were collected by voluntary lady helpers, and they have continued to help in this way ever since, but it soon became evident that paid help was essential. The Committee decided that their properties should be managed on "Octavia Hill" lines. A graduate student at the University who had just taken her Social Study Diploma consented to go to London for a further six months to train as a House Property Manager under Miss Jeffrey, and on her return she was put in charge of the Society's office. There is now more work than can be done efficiently by one person, and for the last two or three years persons have been accepted for training who generally stay for about two years. They give some months of gratuitous service, and then receive what may be described as a half-time salary. They are allowed a reasonable amount of time for their studies. In this way provision has been made for the collection of rents by persons who will be businesslike, and yet who know what working class homes are like, and the troubles and temptations to which the tenants are exposed. The moral and social results of this policy are not easy to tabulate, but to any one who has seen, as the writer has done, the tenants of the Society's properties before and after acquisition and re-conditioning they are evident and incontestable. Readers will bear in mind that the old tenants have been taken over with the slum properties acquired, and clean bright houses, often furnished with new windows and other improvements and having new out-buildings, have been entrusted to tenants who for years have lived with broken windows, paintless doors, and disgusting sanitary arrangements. The response of the tenants to the material changes, and to the atmosphere of trust and friendship engendered by the "lady collector" has been wonderful. Broken windows are now speedily mended, and yards and out-buildings kept clean. Such improvement varies to some extent from property to property, and it is undoubtedly easier to get a response from tenants of what was a bad property in a fairly good neighbourhood, than from tenants of a property which the efforts of the Society have raised far above the general level of the surrounding property. The financial results are more easily assessable. At a recent Housing Exhibition in Birmingham one of the most striking diagrams was one showing the payments of rent for every week by the same tenant in each of two years, one being a year before the Society acquired the property and the other being a year subsequent to such acquisition. The improvement in the second of the two years "hit one in the eye". Some figures as to arrears of rent in the twenty properties now held by the Society may be of interest from more than one point of view. The weekly rent-roll amounts to £96 12s. 6d. or

£5,024 10s. 0d. *per annum*. On 4th January, 1932 the rent arrears were £49 1s. 2d. or just under 1 per cent of a year's rental. On four properties the arrears were considerably above the average being just over a week's rent instead of half a week's rent. The general position may be considered as very satisfactory. The months since January have been exceptionally trying. During this period there has been no general improvement in employment, and the full effects of the "cut" in unemployment pay have been felt. By 29th February the arrears had increased to £66 5s. 1d., and by 16th May to £96 11s. 10d., but even then they did not amount to a week's rental. The arrears on the various properties had tended to get more equal and only three of the properties were exceptionally in debt. Between 16th May and 24th June the figures remained about stationary, the arrears having slightly increased to £98 10s. 5d. In the case of nine properties there had been slight increases and in eleven properties rather smaller decreases. It is quite evident that in normal times there need be no anxiety about rent collection. Since the Society started its operations the number of tenants taken to Court has not exceeded 15, and the number of tenants against whom eviction orders have been actually put into operation is 3.

It may be asked, what rents are being charged. The bulk of the Society's houses are controlled houses, and the rents are limited to the pre-war standard rent, plus any increase in rates, plus 8 per cent on any improvements executed. For repair work, even when it amounts to new floors, staircases, and roofs no extra charge can be made. There is little value in an average figure, but it is given for what it is worth—7s. 8d. per week for 252 houses. The most highly rented are some of the larger flats which are all decontrolled, and the maximum rent is 12s. 6d. for four fair-sized rooms and a bathroom. The standard house is a three-roomed back-to-back house. In one block of fifteen such houses the average rent is 6s. 10d. per week, though even here the tendency is for a higher rent for the houses which open on to the street. In one block of twenty-one houses, those along the street front are back-to-back, but in the yard behind there are two rows of through houses with two rooms down and two rooms up. The rent of these four-roomed houses is only a little more than that of the three-roomed back-to-back houses, and the average rent for the whole property is 7s. 2d. The lowest rents are in one block of six back-to-back houses where they average 6s. 1d.

It should be pointed out that with the exception of one small block of houses held on a 999 years lease the whole of the Society's properties are freehold. The worst properties are undoubtedly associated with the leasehold system, but it is not feasible to acquire merely a leasehold interest for two reasons: (1) the covenants of the lease would prevent that freedom of altering the premises which is essential; (2) the value of the property would be rapidly diminishing. When suitable leasehold properties have been offered to the Society, the freehold reversion has always been secured at the same time. This is the only safe course, but it has been found to be rather expensive, as the freeholder has generally had to be persuaded into selling by the offer of an especially good price. One piece of "rescue work" had to be carried through by threefold negotiations with leaseholder, mortgagee, and freeholder.

Due care has also been exercised in selecting properties which were inherently suitable as residences. In some parts of the City the growth of factories has been so prevalent that many of the houses which remain are so shut in by these higher buildings that common sense suggests that they also should be turned into factories and not permanently retained as dwellings. There is also one part of the City along the course of the River Rea

which the Medical Officer of Health once described as water-logged. This district has been carefully avoided. Birmingham is a city of undulations, and the hill-tops are naturally good residential areas; all our properties retain this potentiality though the buildings themselves seemed designed to destroy it.

"Copece Housing" in Birmingham is a joint effort of the Christian community in the widest sense of the term. As the direct offspring of the Copece Conference it was started with a representative Committee, but it had not at first a direct link with either the Unitarians or the Roman Catholics. In both cases this has been remedied. Attempts have been made to bring the various local churches into direct touch with the work of the Society by getting them to find the money required for the acquisition and improvement of specific properties, and in the case of one small property of seven houses this was done by a Church of England parish as a memorial to its late Vicar. Other churches have kept the claims of the Society constantly before their congregations and have thus raised considerable sums. Various schemes of pooling small contributions have been tried, but intending subscribers have always been warned that there was not likely to be a ready market for either the Society's Shares or its Loan Stock, so that they must both be regarded as permanent investments, and were not really suitable for people of small means who at any moment might want to realize. With this in mind it is true to say that there has been a rather astonishing number of small investors, but it must be added that the mainstay of the Society's work has been the generous support given to it by many wealthy people. Finally, it should be pointed out that the Christian public of the City have not merely contributed money; they have also rendered much personal service. It is no sinecure to be a member of the Executive Committee, and it is hardly necessary to say that they take no directors' fees. Other voluntary helpers act as rent collectors or assist with the clerical work of the office, especially when an appeal for funds is being sent out. If the present day Church in Birmingham is asked for a "monument" it might do worse than point to the twenty properties of the Birmingham Copece House Improvement Society.

FRANK TILLYARD.

ON LIFE AND BOOKS.

SOME HOLIDAY THOUGHTS.

I AM writing this on the West Cliff at Whitby. Below me is the harbour, and across it the higgledy-piggledy cottages clinging desperately to the side of the cliff, with the famous parish church and the ruins of the more famous Abbey perched above them. I can see people climbing the 199 steps to the Abbey, looking for all the world like flies crawling up a window pane; when they stop to take breath at the top I see them stand and look at Caedmon's cross, and my mind goes back to "the father of English sacred song", to Hilda, and to the Synod of 664. For three weeks, save for one soaking Sunday, the weather has been perfect, with a warm sun tempered by ozone-laden breezes from the sea or from the heather-covered moors, now looking at their best. And here I sit enjoying it all, laying in stores of health and sleep for the strenuous winter I know lies ahead. But though my eyes rest on these pleasant scenes, neither the quaint old town nor the harbour, nor even the cricket week where 500 runs are scored in an afternoon, can hold my errant thoughts. They will go back to that crowded corner of North-East London I know so well, to people who breathe no invigorating air, for whom the summer brings no change; questions that will not be silent press on my mind and conscience for an answer: why is life so unequal, why should others be denied the holiday that is mine?

Here is a young woman in a room out of which she has not moved for twelve months. When first I knew her she was lithe, alert, and strong, and straight as a pine tree. Then a cruel disease seized upon her. She suffered many things of physicians, nor was healed of any. Her body became all crooked, and when it was straightened her joints refused to perform their function. Now sight has gone, too, and all day long, week after week, month after month, she lies in bed, able only to knit, to listen to the wireless, and now and then to read a little braille. The sight of her long-continued helplessness has proved too much for her mother, who has collapsed under the strain. There in that room the young woman is doubly a prisoner, while summer suns are shining and her friends, with tanned faces, loose limbs, and buoyant spirits, hike and bathe and play tennis, and see the bounteous, beautiful face of mother earth.

Not far from this room lives a widow with five children. She is a fine but frail woman, who ought to be receiving constant care herself instead of toiling in season and out for her family: it is obvious that she goes without sufficient food so that the youngsters may have enough. Not long ago she was away in hospital, and when she returned it was to discover that the eldest girl, 17 years old, had been seduced, and a baby might be expected. The total family income is £2 a week, out of which rent—and rents in London are scandalously high—has to be paid and six people clothed and fed. When I think of all the skill required to manage a household like that, to keep the children healthy and make ends meet, the care of a city church and the editorship of a journal or two seem child's play. I wonder how many years it is since this mother had a holiday.

The other day I paid a brief visit to the village where I was born and where I spent the first years of my life. I made the usual discoveries—of the lowness of walls that once hid great secrets, of the close proximity of places that once seemed far away, including a "World's End" that in childhood's days was at the world's end indeed. But what struck me most was a glimpse of some of my school contemporaries, who have lived in the

village all their days and will no doubt live there to the end. I thought of the restricted range of their interests, of how little they had seen and read, and of the scant store laid up in their memories—for them there can be no roses in December, for they have seen no roses in June. Though not far from the Yorkshire dales and moors, the opportunity to see and enjoy even these has been withheld from many of them. Do those of our little group to whom it has been given to see more of the world realize their good fortune? We have searched our own land and know its beauties, its cathedrals and castles, its streams and hills; we have stood at Newlands Corner or Hartland Point, on Friar's Crag or Arthur's Seat. We have been further afield, and have seen the morning sun on Alpine snows, gazed in dumb amazement into the depths of the Grand Canyon, tramped in the White Mountains, or looked into the evening light behind the Golden Gate. And all the time there have been countless thousands with capacity for appreciation equal to ours who have been as much face to face with grisly poverty as were the Separatist exiles in Holland.

I think of an artisan of my own age, the old type of working-man—upright, independent, scorning slackness, and despising charity. He is a master of his craft, but he has tramped the streets of London for three years seeking in vain for work. There is no holiday for him, and I ask myself if, were I in his place, I should be able to keep the iron from my soul, or declaim with easy optimism that "God's in His heaven; All's right with the world" or that "All things work together for good to them that love God". And if, in addition, I had boys in their teens for whom, after I had done my best for them, industry could find no place, should I preserve that equanimity so lauded by the sages?

I think of one or two other homes. In these two rooms live two women in middle life, one of them an invalid who needs constant attention. The other had a good business post, but she gave it up in order to nurse her friend, and now uses her needle to gain a precarious living which barely keeps body and soul together. For years she has tended the invalid with patient loyalty, her visits to church providing her only change. How she would enjoy a holiday entirely free from care, not less so than the school-teachers who leave their rooms the day the schools break up and never see them again until their long vacation is over.

Here is a house—strictly speaking, part of a house—filled with fatherless children. What is their holiday? A day at the sea which we contrive to give them, long anticipated, and providing excitement for many a week. Almost next door is a single room, characteristic of so many, where an old lady, with an old age pension and a tiny income from her church, has to watch every penny she spends. In winter she is always at church as soon as the doors are open, for thus she can save a little light and heat. For her there is no holiday, no wireless, and not much change in the way of books, entertainment, or recreation.

A little further away is a derelict area for which no local authority seems to care. It is occupied by huts, which are surrounded by meagre allotments. In one hut is a girl of twenty-five in the dread grip of disseminated sclerosis. The hut is on the edge of what used to be marshes, and water outside streams down the inner walls not a foot away from where this girl lies unable to move any part of her body except involuntarily. She cannot read, and there is little within the range of her vision; there is little stored up in her mind on which she can draw, and no hope of health to encourage her.

And here am I on this cliff-side on this beautiful afternoon, feeling the sun on my brow and the wind blowing through my hair, and planning to

tramp the moors to-morrow. And if it should rain there is so much that I can do. Here is Hugh Walpole's new book, just come to hand. Even if I do not want to know what became of Judith Paris—and I do—Mr. Walpole will take me to my beloved Lakeland in a moment and send me up Skiddaw before breakfast, or down Honister Pass to Buttermere and Crummock or over the Sty Head to gloomy Westwater. How fortunate am I compared with so many of my fellows!

I must away back to my folk, and in so far as in me lies share their lot and give them help and sympathy. If only all the people with health and strength, education and means, who have had good holidays, would lend a hand, how much good could be done! Will it be possible to help that young mother as she ought to be helped? In a similar case—a bright young schoolgirl of 15, deceived by one who should have been her protector—it was possible to get her away, keep the baby for four months until suitable adopters were forthcoming, and then secure her training for a profession. She has done magnificently, and is giving herself and her talents to the service of mankind. It cost £150, one or two outside friends helping generously, but it was well worth while. Will similar help be obtainable this time?

All the cases I have quoted are connected with the Clapton Park Congregational Church, London, E. 5, and they are typical. The church is in a crowded area, once suburban, but now denuded of persons of means and leisure. It has two Missions and three Sunday Schools, two of which are used twice over each Sunday afternoon. Its work can only be maintained at full strength as those more fortunately situated lend assistance. Friends of my own scattered far and wide have during the last five years sent me gifts to enable two full-time deaconesses to be employed. Those gifts are now exhausted, and there is work for four deaconesses, not two. How much help can readers of these pages give? £120 will maintain a deaconess for a year; £1 1s. 0d. will enrol the subscriber as a "Friend of Clapton Park" and give him a share in our work.

ALBERT PEEL.

FOREIGN REVIEWS.

HEILER'S *DAS GEBET*.

Prayer: A Study in the History and Psychology of Religion. By F. HEILER. Translated and edited by Drs. S. McComb and J. E. Park. Oxford Press. 16s.

Ever since the war Heiler's great book on Prayer (*Das Gebet*) has been well known to students of religion as the last and fullest word on the subject. A work of some 250,000 words containing about 2,000 quotations and a vast apparatus of notes and references, it is an encyclopædia rather than a book in the ordinary sense of the term. But it is written with a religious insight and fervour as well as with a wealth of knowledge that distinguish it from most German theological treatises and give it an interest and even a fascination of its own.

Heiler himself is now well known in this country and is one of the most attractive of modern German theologians. Born a Roman Catholic, he has worked his way through evangelical Catholicism to a broad Lutheranism, and may be regarded as constituting in his own person a real and living link between the Catholic and Protestant standpoints. His book was written, as he says, "under the influence of the Lutheran, Söderblom, and the Romans, Karl Adam and F. von Hügel". It goes without saying, therefore, that a translation of this book into English has long been a desideratum and would have been made long ago but for the prohibitive size of the work. The translation which is now before us is a definite abridgment of the original, though it contains everything that is material and omits only what is illustrative and incidental. Drs. McComb and Park have done their work well. The translation is clear and readable, and it is to be hoped that the book will have a very wide circulation in its English dress. As we shall seek to show, there is a great deal in it which should appeal especially to English readers at the present time.

As the sub-title indicates, this work is a study in the history and psychology of religion. Heiler believes that "prayer is the central phenomenon of religion, the very hearthstone of all piety", and it is inevitable, therefore, that in his study of prayer in its immense variety in all the religions of the world he should be led into a discussion of practically all the problems raised in the philosophy and psychology of religion proper. At the same time he never loses sight of his main theme. It remains central in all his thought, but constantly drives him outward into other and deeper themes. He defines prayer in its essence as "a living communion of the religious man with God, conceived as personal and present in experience, and a communion which reflects the forms of the social relations of humanity". This essential quality of prayer underlies all the various forms and types in which it is found, but to describe and discuss these is quite impossible in a review, and we must refer the reader to the discussion of them in the book itself. There are, however, two main points on which Heiler insists throughout that deserve more than a passing notice.

In the first place he distinguishes emphatically between the two types of religion, mystical and prophetic, and between the two types of prayer, the ceremonial and the spontaneous. As regards these he says:

The fundamental psychic experience in mysticism is the denial of the impulse of life, a denial born of weariness of life, the unreserved surrender to the Infinite, the crown and culmination of which is ecstasy. The fundamental psychic experience in prophetic religion is an uncontrollable will to

live, a constant impulse to the assertion, strengthening, and enhancement of the feeling of life, a being over-mastered by values and tasks, a passionate endeavour to realize these ideals and aims.

In other words the mystical type of religion is passive, quietist, and contemplative, while the prophetic is active, challenging, and ethical. The distinction is not, of course, absolutely maintained. The two types constantly tend to run into each other, but all the same they are different, they appeal to different temperaments, and they lead to different external expressions of the religious life and experience—a difference that may be summed up, generally speaking, as Catholic on the one side and Protestant on the other.

This leads again to a difference in the aspect of prayer and the experience of praying. Heiler has much to say in the earlier part of his book in regard to primitive prayer, that is, as to prayer in primitive religions, and the earlier forms of prayer in more advanced religions in which many primitive elements are retained. He always has a good word for naïve spontaneous prayers as over against prayer of a more deliberative and didactic kind. For example :

Genuine prayer is the spontaneous expression of one's own experience, or at least the fruit of what one has experienced and gained in the struggle ; artificially composed prayers are meant for other people, and are to edify, instruct and influence them in religious and moral ways ; they are rather dogmatic catechisms, moral homilies, sermons.

Again :

Wherever ritualism and formalism gain the upper hand, the free, spontaneous prayer of the individual is more and more obscured. Man believes that he has done enough when he performs the traditional rites, observes the prescriptions of *tabu*, and recites industriously the sacred formulas. Should anyone be particularly distressed or have at heart some special concern, he goes to the priest or the magician that he may select a suitable efficacious formula out of his rich treasury, and, in his stead, recite it with the accompanying gift. The religious life in its immediate power and freedom is thus arrested and stifled. The spontaneous expressions of religious consciousness are reduced to a minimum. But free prayer can never die because the primal religious feeling can never die. Deep necessities and vehement desires ever give to the individual the power to forget all rites and formulas, and, by one passionate cry, make a direct path to God.

So again, after much further discussion of the whole subject, he concludes :

Nevertheless the ideal of public worship is that of Protestantism. The spiritual adoration of God by an assembly of spiritually mature personalities is the highest and purest form of worship, the true divine service.

These quotations put thus bluntly and taken out of their context might seem to suggest something almost partisan in Heiler's argument. Nothing, however, could be further from his thought. His whole attitude is that of a *Vermittler*, and no man has a higher conception of or greater reverence for the mystical and ceremonial side of human prayer and worship. But he cannot overlook the fact that real religion will always escape the bonds of ritual and ceremony, and one may legitimately suggest that it is the intensity of his own personal faith and the reality of his own experience that make him insist on the value of freedom and spontaneity in prayer as being greater than that of order. For a true appreciation of his position, however, the whole book needs to be carefully studied. Enough has been said to show that it is a most timely and relevant contribution to modern religious needs.

W. B. SELBIE.

CURRENT LITERATURE.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—FRANCIS BACON.

"A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."—JOHN MILTON.

(The place of publication is London, and the date 1932 unless otherwise stated).

A History of Israel. Vol. I: From the Exodus to the Fall of Jerusalem, 586 B.C. By THEODORE H. ROBINSON, M.A., D.D. Vol. II: From 586 B.C. to the Bar-Kokhba Revolt, A.D. 135. By W. O. E. OESTERLEY, M.A., D.D. Oxford Press. 15s. each.

The Epistle to the Romans. By C. H. DODD, M.A., D.D. Hodder. 8s. 6d. The Moffatt New Testament Commentary.

The Cambridge Medieval History. Vol. VII. Decline of Empire and Papacy. Cambridge Press. 50s.

These are three volumes of which British scholarship has reason to be proud. They would make an admirable nucleus for a minister's reading during the winter.

It was a happy circumstance that it transpired at a meeting of the Society for Old Testament Study that Dr. Robinson had been at work on the period before the Exile and Dr. Oesterley on similar historical lines for the period subsequent to 586. To cover the whole history of Israel is far too big a task for a single individual, and what more natural than that these two competent *O.T.* scholars, while remaining responsible for the periods to which they had given special study, should co-operate in the preparation of the complete work?

It would be impertinent for an ordinary working pastor like the writer to attempt a detailed estimate of these volumes, incorporating as they do both the investigations of a life-time and the results of the most recent *O.T.* scholarship. Everywhere as we read we feel we are in safe hands, and we imagine it would be true to say that the more expert the reader is in *O.T.* history, the more he will value the work done by Dr. Robinson and Dr. Oesterley. Dr. Robinson's contribution to the Clarendon Bible will give readers a foretaste of what they might expect in this larger work, while those who have read Dr. Oesterley's *Jewish Background of the Christian Liturgy* will have no doubt about the range and depth of its writer's acquaintance with the life of the Jewish people.

These volumes not only come from experts. They have also passed the scrutiny of some of the best *O.T.* scholars in the country. It can safely be said that they can be regarded as authoritative for many years. A special mention must be made of the very valuable "Additional Notes" dealing with special topics.

As Professor Dodd in his Introduction speaks rather gratuitously of "the illimitable stupidity of editors", we cannot but heap coals of fire on his head by saying that his Commentary on *Romans* is wholly admirable. The Introduction is a masterpiece of clear and concise statement, and the Commentary itself is marked by competent scholarship and penetration. The exposition is based on Dr. Moffatt's translation, but Dr. Dodd is not

afraid to challenge it where he deems it unsatisfactory. Nor is he afraid of maintaining that at times Paul himself was mistaken. He shows too where Paul is weak as well as strong in character and in method. Take this illuminating paragraph as an example of Dr. Dodd's own method and of his courage :

The two lines of illustration, then, which Paul offers, have not proved very felicitous. He lacks the gift for sustained illustration of ideas through concrete images (though he is capable of a brief, illuminating metaphor). It is probably a defect of imagination. We cannot help contrasting his laboured and blundering allegories with the masterly parables of Jesus, unerring in their immediate translation of ideas into pictures, or rather their recognition of the idea in the picture which life itself presents. Paul flounders among the images he has tried to evoke, and then with unconscious humour pleads that he is trying to stoop to the weak nature of his correspondents. We are relieved when he tires of his unmanageable puppets, and talks about real things. His allegories of the slave and the widow give him an excuse for coming back again and again to the things he really wants to say, and he brings each section to a triumphant conclusion. *Sin's wage is death, but God's gift is life eternal in Christ Jesus our Lord. . . . We can serve in a new way, not under the written code as of old, but in the Spirit.* Those two sentences are no bad summary of the Pauline Gospel.

Nevertheless, a caveat is entered against the common practice to-day of saying that Paul was not a systematic theologian, and that his letters must not be considered as theological treatises.

That can be understood as a reaction against the older dogmatic use of the epistles, but it is not true. Doubtless he was not a systematic theologian, at least so far as we know. Doubtless he had in him more of the prophet than of the doctor of divinity. But no one can go honestly through the labour of following the strong and coherent, though complicated, thread of argument, from *Rom.* 117 to 839, without knowing that he is in the presence of a first-rate thinker, as well as a man of the deepest religious insight. We have here, not a jumble of *obiter dicta*, but a co-ordinated presentation of Christianity in a rich variety of aspects.

Dr. Dodd makes full use of previous Commentaries on the Epistle, and Sanday and Headlam will never be out of date, but there is a freshness about this new Commentary which will make a great appeal to preachers. Especially helpful, we think, is the discussion on Paul's doctrine of immortality (pp. 123-126). But it is difficult to select passages in illustration when all is so good. It is only rarely that we are able to work through a Commentary systematically, but we have thoroughly enjoyed this one. It has the advantage, too, of being extremely useful to those who have no Greek.

The third book, a massive volume accompanied by 11 maps, is the penultimate volume of a work destined to be a boon to students for many long years. Once more the ranks of the Editorial staff have been thinned, for Dr. J. R. Tanner has died since the appearance of Vol. VI, a loss only less than that of Bury himself. The remaining editors, Dr. Prévité-Orton and Dr. Z. N. Brooke, are to be warmly congratulated on this new volume, as are the contributors and Mr. C. C. Scott, who has been responsible for the bibliographies, which extend to over 160 pp. Vol. VII covers an interesting and fascinating period, and the chapters of Dr. Eileen Power ("Peasant Life and Rural Conditions, 1100-1500") and Miss Evelyn Underhill ("Medieval Mysticism") need only to be mentioned to cause a rush for the volume. Our own readers will turn with eagerness to contributions by Congregationalists: they will find them to be among the best the volume contains. Mr. Bernard Manning is responsible for the chapters on

"England : Edward III and Richard II", and "Wyclif", and Prof. J. E. Lloyd for that on "Wales, 1066-1485".

It is only by future use that a true estimate of a work of this kind can be reached, but the first examination, coupled with experience of previous volumes, leaves us in no doubt what that estimate will be.

EDITOR.

Deuteronomy: The Framework to the Code. By ADAM C. WELCH, D.D.
Oxford Press. 12s. 6d.

The Book of Hosea. (The Westminster Commentaries.) By S. L. BROWN,
M.A., D.D. Methuen. 8s. 6d.

The Old Testament in Greek. I and II Chronicles. Ed. by A. E. BROOKE,
N. McLEAN, and the late H. ST. J. THACKERAY. Cambridge Press.
Being Vol. II, Pt. III. 20s.

"The Deuteronomic Code has received the addition of a quantity of hortatory and legislative material which is not all of the same date". This, in brief, is Prof. Welch's main thesis here, namely that the framework of the code, chs. 1-11 and 27-34, is made up of a number of short tracts couched in semi-historical form indeed, but deliberately designed to emphasize certain definite religious truths. Most of these tracts have, in addition, suffered interpolation from later hands. Explanatory literary, doctrinal, and archaeological notes, written originally in the margins of MSS, have crept into the text. In not a few cases errors of copyists or the presence of hitherto unrecognized quotations are responsible for those baffling changes from the singular to the plural, and *vice versa*, which have so much confused the work of exegesis. Dr. Welch here continues the studies begun in his *The Code of Deuteronomy* (1924) and carried on in his *Jeremiah* (1928). He has made use chiefly of the well-known commentary of Steuernagel, and also to a less extent of those of Puukko and Hempel. But whereas these writers devote their efforts chiefly to a demonstration that the chapters in question are a mosaic made up of fragments of complete and independent accounts which have been broken up and pieced together by later editors, Dr. Welch gives an entirely different, and to our mind a far more satisfying, account of the matter. To him these chapters are a bundle of tracts for the times, each consistent with, and complete in, itself. Thus the present chapter five was written to explain the nature of prophetic authority, as exemplified in the work of Moses. A clear distinction is drawn between the law (*torah*) given by direct revelation on Horeb, and the statutes (ritual ordinances : *huqqim*) and judgments (social regulations : *mishpatim*) which Moses himself added by way of commentary and expansion. The law to this writer is the ten words. The function of the authorized prophet is precisely to give such interpretations and applications of first principles as circumstances may require. Chapter four is a treatise against image-worship of Yahweh. Such teaching was necessary in face of the prevalent worship of the national deity in the form of the bull or the snake, of which there is notoriously abundant evidence in the O.T. The second commandment was generally understood at the time as forbidding image-worship of foreign deities only, not similar worship of the God of Israel. The author of this chapter was familiar with such an interpretation and even allows it; therefore his argument against the worship of Yahweh with images is based on quite other grounds, namely the non-visible and non-material form of the revelation on Horeb.

In the same way chapter seven is a protest against inter-marriage with non-Israelites. Such inter-marriage is, however, allowed and even en-

couraged in the code. The basis for its prohibition cannot therefore be found in any arbitrary divine command, and is accordingly deduced from the very nature of Israel as a people specially set apart by their God. So also chapter nine is another separate address emphasizing the duty of religious education of the young, the basis of the argument again being laid in the history of the chosen people—Yahweh himself had disciplined his children in the wilderness. Our author points out that at least two distinct interpretations of the desert-journey legend were current amongst the devout. According to one school it was a period of rebellion; according to another a time of gracious leading and education. To Hosea, for example, as to the writer of *Deut.* 9, a return to the desert will be a return to grace.

We have no space to put down all we should wish to say about this book, which seems to us one of the most important and original written on the *O.T.* for some years. From the point of view of devotion it is as notable as from that of criticism. It reveals once more that extraordinary insight into the way in which the Hebrew writers thought, and into the essentials of their faith and experience, familiar to us in all Dr. Welch's work. With his abandonment of the fragmentary hypothesis we are personally in complete agreement. Equally he has gone far to prove that his own understanding of these chapters as a series of religious addresses employing the traditions of the race as symbolic and edificatory, is one which fits the evidence. To myself, who have long been working on similar lines, it is more and more evident that the bulk of the *O.T.* consists of seeded material, selected not as a mere jejune record of facts, but in order to illustrate and enforce the truth of those peculiar religious teachings that together determine and characterize the specific Jewish attitude to life, and distinguish this from paganism. This attitude is on the whole a unity, although, as Dr. Welch so clearly brings out, there is plenty of evidence of diversity of opinion amongst the various *O.T.* writers on points even of considerable importance.

That the framework of *Deut.*, like the code which it encloses, has affinities almost entirely with the E tradition, as here insisted, can hardly be contested. But we are obliged to part company with Dr. Welch, however deferentially, when he repeatedly attempts, in accordance with his now familiar thesis, to date these addresses in the seventh century or earlier and thus to make them *both* Ephraimite *and* pre-Exilic. We cannot see that most of the evidence (except for c. 33, of course) is not equally valid for an Exilic or early post-Exilic date—given Palestinian provenance. And the reading of this book has convinced us more firmly than ever that the idea dropped into our mind some years since by Canon Elliott Binns is the only reasonable solution—namely, that *Deut.* is a purely Palestinian book. All the teachings so admirably expounded here by Dr. Welch fit in perfectly with the known circumstances of the pious among the Jewish-Samaritan communities during the years 586-398 B.C. We surmise, then, that the framework was put together in Palestine during this period, and there added to the code, and that neither code nor framework were much known in Babylonia until after Ezra's day. The historical chapters 1-3 were written in order to give to the whole that definite explicit authority as a revelation *through Moses*, which the community amongst whom it was current devoutly believed to attach to it, equally with the law of High (Babylonian) Judaism. The objection that the law of the Josianic Reform would hardly have been unknown to the Babylonian editors is met by the extraordinary yet obvious fact that it was utterly and completely ignored by them. The only possible explanation seems to be that they had never

heard of it. The original hypothesis of De Wette, associating *Deut.* with the events of 2 Kings 22-23, though sound in essence, requires re-adjustment. The Josianic Reform, as Prof. Welch has himself insisted elsewhere, was the work not of the prophetic schools but of interested government officials and ecclesiastical leaders, "of those people, so *dangerous* for true religion, who see that something must be done at once and immediately proceed to do it". (I quote from memory of a lecture.) Gustav Hölscher has given reasons for supposing that the code may be the *reflection* of the reform, rather than its *programme*, and Aage Bensen has suggested with some cogency that the particular group of the devout from which it originated were neither extreme Nazirite zealots nor yet the priestly schools of Jerusalem, but pious prophetic (Levite?) converts of a type between these two. Dr. Welch himself has shown that there is no real compulsion to regard the *original* code as having been a centralizing document. Combining the relevant hints in these various studies it is not difficult to understand why the Babylonian parts of the Pentateuch are so completely untouched by *Deut.* as they plainly are. Except for their common use of the older E (and possibly [?] J) traditions, it may be that the two collections had little contact until the Babylonian books were brought to Palestine by Ezra and his friends.

Dr. Brown has added a useful commentary on *Hosea* to the Westminster series by Anglican scholars. We are glad to see that he declines to emend the text arbitrarily to meet his own conceptions about what Hosea believed, as Kittel does. We refer particularly to the test passage 3^d, even though his sturdy deduction from it that this prophet saw nothing objectionable in the *massebah*, is hardly a likely solution. Dr. Welch's explanation, that Hosea welcomed the return to the desert as a return to grace, has not occurred to Dr. Brown, perhaps. But it is obvious that in this case the prophet would have regarded the absence of the *massebah* with equanimity.

The splendid Cambridge *LXX* will lose no reputation by this last publication, of *Chron.* What a queer Oriental book it is! And how queer still it is to read it in the Alexandrian *koine* translation! If an extreme illustration of Dr. Welch's theory concerning the *O.T.* writers' use (or misuse) of history were required, we might well find it in this book.

J. P. NATSU.

Whitehead's Philosophy of Organism. By DOROTHY M. EMMET. Macmillan. 8s. 6d.

In the present philosophical situation such a book as this is abundantly welcome. For some time it has been apparent that the great neo-Kantian and neo-Hegelian tradition has worked itself out, and that the scientific advance of the twentieth century calls for a new type of philosophy to interpret it and to unify it with the rest of our modern culture. In France the philosophy of Bergson was a harbinger of a new movement. In our own country we have seen the advent of two fresh metaphysical systems, those of Alexander and Whitehead. Alexander's, which is the work of a life-time philosopher, is the more finished and complete; Whitehead's exhibits an astonishing fertility in ideas, but has some ragged edges where these ideas are not completely worked out in detail, so that sometimes the position is not entirely clear.

Miss Emmet has done real service by publishing a very full exposition of Whitehead's philosophy, which, while it is that of an enthusiastic admirer, is still critical, revealing the weak places which require further

elucidation. As she says herself, her book will not be a substitute for the reading of Whitehead's own works. But it will serve as an excellent introduction to them. It is careful, lucid, and accurate; and it is founded not only on the study of Whitehead's *magnum opus*, *Process and Reality*, but also on that of the previous works which led up to it. A particularly interesting feature is the discussion of Whitehead's "Platonism", to which Miss Emmet devotes a good deal of attention. She has also reflected much on the religious value of Whitehead's philosophy, and has given considerable space to the discussion of his conception of God, the essential place of which in the system she has taken pains to vindicate.

ROBERT S. FRANKS.

An Idealist View of Life. By S. RADHAKRISHNAN. Allen & Unwin. 12s. 6d.

We have already reviewed in *The Congregational Quarterly* three previous works of Professor Radhakrishnan and commended them to its readers as lucid statements of that refined and modernized Hinduism of which he is the most influential exponent. In this book he writes, not primarily as the apologist or historian of Hinduism, but as a philosopher who is concerned to expound and defend Idealism as the most satisfying of world-views. The book embodies lectures given under the auspices of the Hibbert Trust. It is an interesting illustration of the impossibility of restricting our intellectual interests to Christendom that this distinguished Hindu should be asked to give a series of Hibbert Lectures to English audiences. East and West have, indeed, met, and the East is prepared to teach as well as to be taught by the West.

Prof. Radhakrishnan describes the modern challenge to religion from scientific naturalism, neo-psychology, comparative study of religion, higher criticism, and Marxian communism, and proceeds to criticize the modern substitutes for religion and the "authoritarianism" which seeks to defend religion by tradition.

There follows an important chapter on "The Religious Experience and its Affirmations", in which the writer passes from criticism to construction. It is religion and not any positive religion which he defends. Even the conception of God in monotheism is only a symbol, and it matters little through whom or what we approach to God.

Since the religious effort is primarily the individual's own he is allowed freedom in his approach to God. Any name, any form, any symbol may set the whole being astir, and the divine in the heart of the seeker lifts him up and accepts the offering. God is sometimes viewed as a personal friend and lover. Many feel the need for a human intermediary, example, or incarnation. Some want to feel the divine in something close to humanity, an avatar like Krishna, Buddha or Jesus. Some find that even this is not quite sufficient and seek for a prophet like Muhammad, and still others are restless without a living teacher, a guru, one who does not so much impart instruction as transfer vitality.

And in a later chapter he writes :

The heroes of humanity, its Buddhas and Christs, its Platos and Pauls, are all shaped after the same pattern and are inspired from the same elemental source of life.

Certainty of God comes by intuition, and the attempt is made to show that "the general character of the universe as known is quite consistent with this intuited certainty of God".

Here speaks the Idealist and the Hindu, and the Hindu conception of karma and transmigration is attractively set out as the best solution of the

problem of Human Personality and its Destiny. But here, too, the Hinduism is modernized. We are told that "belief in karma inclines us to take a sympathetic attitude and develop reverence before the mystery of misfortune". We fear that a doctrine which regards the unfortunate as the accursed—criminals working out in this life the effects of deeds done in previous lives of which they have no knowledge—has not usually that effect. And the common Hindu belief in heavens and hells and in animal incarnations is rejected. A final chapter deals with the Holism of Smuts, the Emergent Evolution of Alexander and Lloyd Morgan, and the Ingressive Evolution of Whitehead.

The book is written with admirable clarity and with a wide range of knowledge of the philosophy of the West as of the East. It provides a luminous review of modern philosophic theories. But its special interest lies in its re-statement of Hinduism. The book is much influenced by Christian ethics, but its fundamental teaching is that of Hinduism, though a Hinduism nearer to Ramanuja than to Sankara. It is a learned, eloquent, and subtle statement of Hindu Idealism.

SYDNEY CAVE.

The Keys of Power. By J. ABBOTT, B.A. Methuen. 21s.

This Study of Indian Ritual and Belief could only be adequately reviewed by an expert anthropologist who, like its author, had first-hand experience of the customs prevalent in the parts of India with which it deals. The present reviewer must be content briefly to indicate its interest and significance.

The book is at once a contribution to anthropological theory and an immense thesaurus of anthropological material accumulated by the author's own researches. The Hindu material is derived chiefly from the Bombay Presidency; the Moslem, not from the Presidency proper, "where Muhammadan custom has been influenced by Hindu example", but from Sind, where an investigator "can safely presume that Muhammadan practice is not a mirror of Hindu belief".

The writer finds the key to the explanation of the phenomena with which he deals in the conception of power, the *sakti* of Hinduism and the *kudrat* of Islam.

Sakti is a creative dynamic force or power in everything visible and invisible; in things animate and inanimate . . . It is a power which acts both for good and evil . . . It is a dangerous element and cannot be lightly treated, but from one point of view the whole of man's endeavours in magic and in religious ritual are concentrated on getting control of this power, using it for his own benefit, and accumulating a fund of it as a potential source of all forms of blessing.

In this way "the highly developed ritual of Hinduism" can be explained as

nothing but a code of rules by which the *sakti* essential to the winning of *punya* (merit) can be preserved or enhanced, and on the other hand by which acts that destroy *sakti* or beneficent *sakti* and bring evil *sakti* or *pap*, "sin", can be avoided . . . "The Keys of Power" are the keys of *punya*. Breach of the law of Dharma is sin, *pap*; it is the loss of that *sakti* which brings *punya*.

The definition of the *kudrat* of Islam follows the same lines. A concept of power older than Islam is intimately connected with the religion of the Prophet, just as it cannot be divorced from the animism of Hinduism.

Scattered through this vast book are criticisms from this standpoint of various explanations current among anthropologists. Thus Mr. Abbott

explains the significance of an eclipse, not by the mythology connected with it of the activity of a demon, but as an instance of great power. Or again, a man desirous of marrying a third time goes through a mock marriage with a tree. This is explained, not as a means of diverting the anger of a previous wife to the tree, but as due to belief "in the finality of the number three". Of special importance is the explanation of the *devaks*, or sacred symbols. These Sir James Frazer and others connect with totemism. Mr. Abbott, instead, interprets the *devak* as "a symbol into which the *sakti* of a deity is temporarily invoked".

The value of the book is increased by its very numerous diagrams. We have read it with great appreciation. To students of anthropology it provides an immense mass of sifted material. To missionaries and others resident in India it should be of quite special interest. Such books not only save the foreigner from many a *gaucherie*, but help to bring him nearer to the mind of those among whom he lives.

SYDNEY CAVE.

SHORTER NOTICES AND DESCRIPTIVE LIST.

(Books marked * are recommended for ministerial reading).

The studies in *I Cor.* 13 which constitute the Rev. John Burr's *The Lordship of Love* (Clarke, 6s.) are apparently sermons actually preached to a Scottish congregation—one of them is on "Love and Lippening", which, we imagine, will baffle most Sassenachs. We cannot think that, as they stand, they would grip the average English congregation—they are too diffuse; the fact that Mr. Burr quotes Edna Lyall, *Little Lord Fauntleroy*, and A. A. Procter, is perhaps sufficient both to date them and to suggest their nature. There are misprints on pp. 173 and 233.

If allowance is constantly made for Dr. C. H. Irwin's conservatism, much benefit may be obtained from a perusal of his *The Bible, The Scholar, and the Spade* (R.T.S., 7s. 6d.). Dealing with both Old and New Testaments, Dr. Irwin tells how monuments and papyri corroborate the Biblical narrative. The results of the explorations of men like Sayce, Hogarth, and Garstang are recounted, and there are illustrations of some of the chief "finds".

We must confess that we were "put off" by the Preface of the Rev. J. A. Clapperton's *Prayer: Its Mysteries and Methods* (Epworth Press, 3s. 6d.) which explains that the book is for

diverse classes of Christian readers. The earlier chapters are for thinkers; the later, for devout worshippers, both in public and private.

Why a devout worshipper cannot also be a thinker we do not know, nor were we able to discover in the book the point of separation. Is the chapter on "The Philosophy of Answers to Prayer" for thinkers? Perhaps this illustration of Mr. Clapperton's will suffice to show. Thirty years ago a Boer and a British soldier both prayed for victory. How could both prayers be answered? Because what they wanted was something that followed victory;

each man yearned for complete peace, liberty, and prosperity in South Africa. That threefold blessing has been bestowed upon the land by the God of love, and the prayers of the two men have been gloriously answered.

What do "thinkers" make of that? And what do people living in South Africa to-day think of the "complete peace, liberty, and prosperity" which are theirs?

There seems to be somebody at the Epworth Press with a "thinker" complex. The Rev. W. E. Sangster's *Why Jesus Never Wrote a Book* (Epworth Press, 3s. 6d.) is said to consist of "Addresses to Thinkers". The book really contains rather good addresses to young people, of which the outstanding feature is apt illustration.

In Dr. F. W. Boreham's *The Witch's Brewing* (Epworth Press, 5s.) we have 26 essays—the mixture as before, and it is not unpleasant to take.

Other books from the same Press are Dr. Dinsdale T. Young's *The Sanctity of Daily Life* (3s. 6d.)—Addresses on subjects like Appointments, Congratulations, Family Parties, Saturdays, Letters—and Dr. W. T. Davidson's *The Living Word in a Changing World* (6s.) in which the veteran scholar deals with fundamental things.

Prof. F. C. Burkitt's *Church and Gnosis* (Cambridge Press, 6s.) is a profoundly interesting study of the Gnostics, whom he champions as essentially Christian, though heretical. Jesus was essential to the Gnostic systems, which

were invented to explain Jesus in terms of the science of the day by Christians who were dissatisfied with the *Old Testament*, or rather with the view of God and the Universe which the *Old Testament* seems to set forth.

A too close alliance of Christianity with 2nd century science "would have proved a burden and not a bulwark", and therefore the Church was wise to reject Gnosticism's

gallant effort to reformulate Christianity in terms of the current astronomy and philosophy of the day, with the Last Judgment and the Messianic Kingdom on earth left out,

and to prefer the annalistic and occasional *New Testament* to the systematic reconstructions of the Gnostics.

Professor Burkitt works out his thesis in a fascinating way, with glimpses at the Mandaeans, and summaries of the Gnostic writings: if there are things in the Scriptures hard to be understood, what are we to say of *Pistis Sophia*?

Prof. E. Allison Peers's *St. John of the Cross* (Cambridge Press, 2s. 6d.)—the Rede Lecture, 1932—is an admirable introduction to the great Spanish mystic, and can be unreservedly commended.

Dr. Oscar Hardman, whose *Ideals of Asceticism* we welcomed some years ago, is the editor of Volume II of *The Christian Life*, the subject of which is *Discipline* (S.P.C.K., 12s. 6d.). The ten contributors are all Anglican clergymen, and the volume deals with character and its training, direction, sin, forgiveness, and reconciliation. The Rev. Francis Underhill's "Direction in Holiness of Life" is an exceptionally useful chapter, while the sections which form the core of the book—Canon Mozley's "The Forgiveness of Sin", the Editor's "The Church's Ministry of Reconciliation", and Canon Belton's "The Practice of Sacramental Confession"—are of primary importance.

It is not to be expected that those who believe in the Inner Light, and that "The spirit of man is the candle of the Lord", can be anything but opposed to the Barthian conception of God as *totaliter aliter*. Mr. Carl Heath's "critical comment", *The Challenge of Karl Barth* (Allenson, 1s.) is worth reading as a statement of the Quaker position.

Prayers of Health and Healing (S.C.M., 2s.) is published for the Guild of Health. The book contains thanksgivings, prayers for daily use, prayers for the sick and those in need, meditations, and intercessions.

Dr. H. E. Fosdick has found good titles for the six papers in *As I See Religion* (S.C.M., 5s.). They are "What is Religion?", "What is Christianity?", "Religion Without God?", "Are Religious People Fooling Themselves?", "But Religion is an Art", "Morals Secede from the Union". With characteristic clearness and force, and with the customary aptness of illustration, Dr. Fosdick presents the case for a spiritual view of life to modern critics. This little book is well worth reading. Would there were more of it!

The title and the language of Dom Cuthbert Butler's *Ways of Christian Life* (Sheed & Ward, 7s. 6d.) are both technical, and will most easily convey their message to Roman Catholics. Dom Butler calls his book "Old Spirituality for Modern Man". His purpose is to show what the Old Orders—Benedictine, Franciscan, Dominican, and Carmelite—have to offer to the faithful to-day. He then discusses the *Devout Life* of St. Francis of Sales, "The Liturgical Revival", and "Contemplation", and concludes with a chapter of practical counsel. The Roman Church has much to teach all Christians about prayer, meditation, and the devout life, and the suggestions that this book makes, while Roman Catholic in vocabulary, can be translated by every Christian into his own vernacular with advantage.

We strongly recommend to ministers Dr. John R. Mott's **Liberating the Lay Forces of Christianity* (S.C.M., 4s. and 2s. 6d.), both for their own inspiration, and in order that they might lend it to laymen. Dr. Mott summarizes what laymen have done for the Kingdom of God, but insists that there are many talents buried and unused.

The triumphant spread of the Christian faith waits on the conversion of the laity from passive to active membership in Christ and His Church.

The various avenues in which the service of laymen might be employed are outlined, and the need for personal service and witness stressed, striking figures being given to show how small have been the additions to membership in the Protestant Churches of the United States in recent years.

Occasionally one is pulled up sharp—as when Bright is joined with Shaftesbury as opening the doors of hope for the poor by "effective legislative action", or when we read that "the world's trade from decade to decade expands at an almost geometrical rate" (perhaps these words were written before the drastic decrease in world trade was manifest). On the whole, however, the book shows the practical commonsense and sound judgment that mark all Dr. Mott's writings. There is an abundance of quotation, but it is to the point, and adds to the value of a fruitful and suggestive study.

We do not think that it is because we wear the rose-coloured glasses of friendship that we see in the Rev. D. W. Langridge's **Across the Frontiers* (Independent Press, 3s. 6d.) a profoundly significant book. Readers of these pages have already had the privilege of meeting Mr. Langridge's introductory chapter, in which he pleads for "A New Spirit", by which all men will try to understand those who differ from them. Mr. Langridge applies this idea to the Episcopal and Free Churches, to Monasticism and "The Secular Christian", to Fundamentalism and Modernism, to the Colour Question, and to Capitalism and Socialism in turn. On them all he has something to say well worth saying, and he says it remarkably well. The Directors of the Independent Press should be arraigned at the Assembly of the Union if they do not see that this book is so advertised that it speedily reaches a second edition, in which, by the way, we hope that Keir Hardie's name will be correctly spelt.

Dr. Rufus Jones, appointed a member of the "Foreign Missions Appraisal Commission for the Orient", whatever that might be, felt that a prior necessity was a searching of soul about "the state of Christianity here at home"—"home" being the United States, which accounts for the fact that *A Preface to the Christian Faith in a New Age* (Macmillan, 10s.) is very American. Together with others he has therefore prepared this characteristic volume, the contents of which may best be suggested by quoting the chapter titles: "Obstacles and Hindrances to Christian Faith in a New Age"; "A Re-examination of the Spiritual Foundations"; "The Testimony of Human Experience"; "The Heart of Christianity"; "The Nature and Mission of the Church"; "A New Emphasis in Education". Dr. Jones believes that what is now most needed is a fresh interpretation of the central truths of Christianity in the light of modern knowledge, and especially the practical application of these truths to the entire range of human life. This application Dr. Jones and his colleagues propose to make in further volumes. We hope this distinguished Friend, to whom all Christians are in debt, is not in danger of overworking and overwriting: there are some significant slips in initials throughout the book.

We are glad that Dr. W. B. Selbie has published the lectures in **This Ministry* (S.C.M., 2s.). Dr. Selbie is specially qualified to speak on the work of the ministry, for in Highgate and Cambridge he himself occupied pastorates with conspicuous success, and afterwards for over twenty years he has trained successive generations of students at Mansfield in a way in which both the students themselves and the churches have reason to be grateful. It is possible to hear Dr. Selbie's voice as we read these chapters on different aspects of the work of the ministry. The book is published very cheaply, and we hope somebody will see that a copy is sent to every Congregational minister, and that it will have a wide circulation in other denominations as well.

**Freedom in the Modern World* (Faber, 6s.) contains two series of broadcast addresses by Prof. John Macmurray, four talks on "The Modern Dilemma", delivered in January of this year, and twelve on "Reality and Freedom", delivered two years ago, together with the introductory pamphlet relating to them. The pulpit of to-day will certainly have to wake up if the microphone can keep up this standard, for these addresses are real preaching. Prof. Macmurray has a living faith, a wide acquaintance with life and letters, and a remarkable power of relating principles to everyday life. He possesses, too, a simplicity and directness of style rarely found in philosophers: "*O si sic omnes*", we have said more than once as we have read these pages. We cordially recommend them to preachers, who can learn much both from matter and method, and we hope that they will be widely read by others.

Dr. Dyson Hague's exposition *Through the Prayer Book* (Longmans, 3s. 6d.) supplements his previous work, *The Story of the English Prayer Book*. Dr. Hague, who writes from the "Evangelical" standpoint, is a Canadian, and his exposition has special reference to the Canadian Prayer Book.

The Rev. Walter Spencer's *The Glory in the Garret* (Epworth Press, 3s. 6d. and 2s. 6d.) tells of the work of the South London Mission, Tower Bridge Road. The pictures of London slum life, and of the way it is relieved by Christian people are both disturbing and heartening—disturbing in that such terrible conditions are still tolerated, and heartening in that they show how Christ still saves when His Gospel is faithfully proclaimed.

In *The Excellent Becomes The Permanent* (Macmillan, 9s.) Miss Jane Addams prints a number of memorial addresses, together with a chapter on "Early Reactions to Death", and an Introduction discussing immortality. Most of the subjects of the addresses were in some way associated with the work at Hull House, and perhaps the only familiar name to English readers will be that of Canon Barnett. As we read these tributes, we are conscious of the passion and power and fine feeling which have made Miss Addams "the first woman in America". There are one or two misprints, of which "Wadhams College" is the worst.

Abbé Ernest Dimnet seems to have discovered the way in which modern newspaper methods can be applied to the writing of books. Brief, bright, and brotherly chapters, never too long, and then a section in dialogue: it is for all the world like a P.S.A. meeting within cloth boards. P.S.A. meetings have done a great deal of good, and the vogue of Canon Dimnet's *The Art of Thinking* proved that there were many to whom this method made a wide appeal. The present book—*What We Live By* (Cape, 6s.)—is the result of requests from those who have profited by reading the previous volume: "Now you have advised us about thinking, tell us how we should live". Such a request would abash most men, but Canon Dimnet gladly responds to the challenge. Life—why, of course, it is made up of "*Verum*—The True and The Beautiful—*Pulchrum* and *Bonum*, Beauty in Life". And so we can chat about God, and the soul, and the problem of evil, and the enjoyment of art, and sculpture, and painting, and how to attain to moral beauty and love, and action, and what religion is not, and what it is. The book is alive, restlessly alive; at times we are inclined to think it is all too easy; nevertheless in this restless age there is no doubt it will appeal to many who would be repelled by a more serious approach, and there need be no hesitation in commending it to young people.

"Whatever else he can do, this man can write!" said Thackeray when he accepted James Hinton's *Life in Nature* for publication in the *Cornhill*. *Life in Nature* (Allen & Unwin, 10s. 6d.) is now reprinted, edited with quite a long Introduction by Mr. Havelock Ellis, in which he discusses the book and its relationship to modern science as exemplified in Eddington and Jeans.

Messrs. Peter Davies are to be congratulated on their new series of Biographies (5s. each): Buchan's *Cæsar* and M. Maurois's *Voltaire* were reviewed last quarter. Mr. David Larg's *Ruskin* is a clever essay in the ironic method, the subject lending himself admirably to this kind of treatment. Miss Mona Wilson had a difficult task in *Queen Elizabeth*, and she is not uniformly successful, her sense of proportion being at fault and her ventures into ecclesiastical history not always satisfactory—twice the date of the Bull of Excommunication is given as 1572 instead of 1570. The Rev. Wilfred Knox's *St. Paul* is a workmanlike sketch, which carries the reader along. It would have been wise to omit altogether the bibliographical note, in which we looked in vain for the names of Cave, Dodd, Peake, and Anderson Scott. Mr. Laurence Binyon's *Akbar* is a stirring story, stirringly told. It tells how the Great Mogul, a practical mystic, made great conquests, won great victories, and built great cities, pondering the while on the things of man and God. Mr. Clifford Bax's *Leonardo da Vinci* gives us "a plain man's" solution of an old riddle. Leonardo was "a man who loathed life but found it inexhaustibly interesting". Mr. Bax's narrative is direct and clear, but his interpretation, resting much on Freud, is far from convincing. Mr. Sacheverell Sitwell's *Mozart* is a lucid and readable account of one he considers "perhaps the most gifted human being that has

ever been born". It can be enjoyed even by those who have no musical knowledge. Sir John Fortescue's mastery of military history has full play in his *Marlborough*, though it was quite unnecessary to belittle the achievements of others in order to magnify his hero. Sir John's language is often strong; he speaks of "the treachery and imbecility of the Dutch" ("a perverse and treacherous tribe") and of the Prince of Orange's "criminal folly, presumption, and conceit", and says that "England's enemies can always count upon at least some help from Westminster". Mr. James Maxton's *Lenin*, though scarcely well-proportioned, is a useful and sympathetic sketch of the founder of Soviet Russia.

It is 56 years since Miss Helen Zimmern's *Schopenhauer: His Life and Philosophy* was first published. Completely revised throughout, it now makes another appearance (Allen & Unwin, 7s. 6d.). In reading it one cannot but be greatly impressed by the great strides made in philosophical thought since Schopenhauer's day, and especially, of course, in psychology.

Gregor Mendel has had a long time to wait for a biographer, just as his life-work had a long time to wait before it received recognition. Mendel died in 1884, and Dr. Hugo Ittis's *Gregor Johann Mendel, Leben, Werk und Wirkung* did not appear until 1924. This work is now translated under the title *Life of Mendel* (Allen & Unwin, 12s. 6d.). Dr. Ittis is well qualified for his task, both by his respect for Mendel, and by his scientific knowledge; he is thus able both to describe the man and to expound the theories which Mendel gave to the world. Biologist, meteorologist, and prelate, the variety of Mendel's activities adds to the interest of the book, which fills a gap too long left vacant.

1797-1877! What changes these years saw in Europe; what changes they saw in France! And perhaps the one man by means of whom the varied changes in the government of France and in France's position in Europe can be connected together is Monsieur Thiers, "sprung from the bourgeoisie, a child of the Revolution", whose aims for his country were summarized in his manifesto: "National Sovereignty, Republic, Liberty, Scrupulous Observance of the Law, Liberty of Religion, Peace". In less than 300 pages *Monsieur Thiers* (Allen & Unwin, 10s. 6d.), by Prof. J. M. S. Allison of Yale, tells the story of Thiers's long and active life, following him through the many parts he played in his country's troubled history. The closing chapters of the book are especially well written, and the whole volume will serve as an admirable guide to the period.

With another great figure of the time Thiers was closely connected, both because he made Metternich the second hero of his *History of the Consulate and the Empire*, and because the fifties saw them both out of politics and with kindred interests. Professor Allison describes their connexion, and it is interesting to turn from his pages to *Metternich* (Allen & Unwin, 16s.) by Mr. Arthur Herman, an American scholar, who by this biography has filled a gap in English historical literature which, by some strange fortune, has been left open until now, apart from the admirable sketch in Mr. E. L. Woodward's recent *Three Studies in European Conservatism*. We drank in cordial dislike of Metternich, the realist and opponent of liberty, with our first acquaintance with European history, and nothing that we have since learnt has caused any revision of that early opinion. Infernally astute, he both engineered the confederation that destroyed Napoleon, and in himself was the strongest bulwark against the liberalism of his long day. Mr. Herman has to cover the years from 1773 to 1859, and through this long period his narrative never flags. The intricacies of Metternich's diplomacy are made plain, and the facts of his

private life skilfully woven in. The author is to be congratulated on a difficult piece of work brilliantly done. There are misprints on pp. 36 and 122.

Many people will rejoice to see Dr. H. McLachlan's *Alexander Gordon* (Manchester University Press, 7s. 6d.) and to look on the excellent photograph of Gordon which appears as frontispiece. Everybody who has worked in the field of Nonconformist history has found himself greatly in Gordon's debt; every user of the *D.N.B.* has come to know that when the initials "A.G." appear at the foot of the biography—and they do so in every volume, and altogether between seven and eight hundred times—absolute reliance can be placed on the facts chronicled. To his father Gordon "owed the inculcation of a sensitive and scrupulous feeling that accuracy is no mean handmaid to honesty", and in his research he was an exemplar to us all. The Reading Room of the British Museum does not look the same without Gordon in his accustomed seat, and many are the students who miss one to whom they never turned in vain for information. Dr. McLachlan not only describes Gordon's youth and his life as pastor, scholar, and teacher, but he provides a full and valuable bibliography, which extends to 60 pp. It is a matter for regret, however, that in a book about so careful a scholar as Gordon, a full page is needed for "Corrigenda et Addenda", and that even so misprints like 1568 and 1569 for the date of the Marprelate Tracts (p. 26) remain.

We always find 19th century political biographies very fascinating, and Mr. Denis Gwynn's *Life of John Redmond* (Harrap, 25s.) has proved no exception. Mr. Gwynn has written a great deal in recent years: he writes well, and the fact that he has definite views does not detract from the value of his books. Politics has rarely known a more tragic failure than John Redmond, and yet how near he was to success many times! The malignant sprite which so often has cursed Ireland dashed from his lips the elixir of achievement more than once. Often when he had laboriously rolled the stone of a united Ireland nearly to the top of the hill, something would set the scree in motion, his feet would be taken from under him, and the stone would roll to the bottom again. His aim was to secure a free and united Ireland by constitutional methods; he lived to see a Home Rule Bill on the Statute Book, but not in operation, a rebellion in Dublin followed by executions and military operations, and the Party his skill and tact had welded together after Parnell's fall altogether "down and out", to use the expression T. P. O'Connor applied to it. He was spared the sight of the Ireland he loved torn by Civil War; but, in Mr. Gwynn's words:

The fatality which Redmond had striven at the cost of his own personal reputation and his very life to avoid had been consummated, while Ireland as a whole was torn by dissension and by anarchy.

All who wish to understand Irish politics to-day would do well to read this biography. Mr. Lloyd George comes out of it badly, and Asquith well, though obviously Mr. Gwynn does not like him, while we are still left undecided whether Carson's threat to resist Home Rule by force was a great bluff or not.

Mr. Gwynn's *Pius XI* (Holme Press, 5s.) is in the "Makers of the Modern Age" Series. It tells of the training of Achille Ratti by his uncle, a parish priest, of his brilliant scholastic career, and his appointment to the Ambrosian Library, of his research and his mountaineering, of the way in which Benedict sent him as Apostolic Visitor to Poland, and of his appointment as Cardinal Archbishop of Milan. Then comes a description of his election to the Papal Chair, his relations with Mussolini, and his Encyclicals. It is a useful summary, which would have been handier for use had Mr. Gwynn been less sparing of dates.

In *Candid Reminiscences* (Laurie, 10s. 6d.) Mr. Upton Sinclair tells the story of the first thirty years of his life. It is not altogether an easy book to read, partly because the writer is so candid about himself, but mainly because he assumes that you are acquainted with everything he has written—time and again you are confronted with sentences like "It was still six years to the writing of *The Brass Check*". But this, perhaps, is only in line with Mr. Sinclair's belief that he is a great prophet, with a message for the world. Expecting to make money from a Mexican film, he has established a Trust, which will "place a set of my books in every public library in the world"! Mr. Sinclair tells of his boyhood days, of his two marriages, and of his fights for health, and freedom, and socialism. He shows himself to be nervous, emotional, and easily carried off his feet—yet quite attractive in his earnestness and optimism. Perhaps the weakness in his character and outlook is revealed in his references to England:—

Hampstead Heath.

Some things he liked in England, and some not. A ghastly thing to see the effect upon the human race of slow starvation continued through many centuries! Here were creatures distorted out of human semblance; swarms of them turning out on a bank holiday to play, having forgotten how to run, almost how to walk; stumbling like apes, drooping like baboons, guffawing with loud noises, speaking a jabber hardly to be understood. They lay around on Hampstead Heath, men and women in each other's arms, a sight new to an American. Whether they were drunk or sober was difficult for a stranger to tell.

House of Commons.

John Burns took Thyrsis on to the floor of the House, to hear the debate on the settlement of the coal strike; a full dress affair, reported all over the world; Asquith versus Balfour, or rather both of them versus the working masses of Britain. This was what capitalism considered statesmanship—this hodge-podge of cant and cruelty, bundled in a grey fog of dullness. Thyrsis sat in a sacred seat, where no visitor was supposed to be, and gazed upon rows of savages in silk hats, roaring for what little blood was left in the veins of half-starved miners' families. He clenched his hands until they made holes in his skin.

When the great lawyer Asquith was in the midst of his sophistries, the young American could stand no more; he half rose from his seat, with his mouth open to say what he thought of these starvers of British labour.

Westminster Abbey.

Thyrsis went out and visited Westminster Abbey, where he was swept by a storm of horror and loathing; wandering among marble tombs and statues of ruling class killers, and the poets and men of genius who had betrayed the muse to Mammon. High vaulting arches, lost in dimness; priests in jewelled robes, and white-clad choirs chanting incessant subjection; a blaze of candles, a haze of altar smoke, and mental slaves with heads bowed in their arms—the very living presence of that giant Fear, in the name of which the organized crimes of the ages have been committed. Here was the explanation of those swarms on Hampstead Heath, deprived of human semblance; here was the meaning of pettifogging lawyers and noble earls and silk-hatted savages shouting for the life-blood of starving miners; here was the very body and blood of that Godhead of Capitalism.

Many travellers—and others—will be grateful to that indefatigable writer, Dr. James Baikie, for his "descriptive handbook", *Egyptian Antiquities in the Nile Valley* (Methuen, 21s.) a volume of 850 pp. packed with illustrations, maps, and plans. Beginning from the Delta, Dr. Baikie proceeds to Cairo, and then up the river to Thebes, Aswân, and Khartûm. A chronological list of the more important Pharaohs is prefixed. Dr. Baikie's limits are the Roman occupation from the point of view of time, while he includes

the chief specimens of Egyptian architecture and sculpture, pyramids, temples, colossal and smaller statuary, together with the tombs, royal and otherwise, with their reliefs and frescoes, which are to be seen on all accessible Egyptian sites.

In *Greek Byways* (Clarendon Press, 12s. 6d.) Dr. T. R. Glover has given us another delightful volume of essays. Dr. Glover has a sure instinct for a subject, and merely to mention some of his titles will be sufficient to suggest what a treat the reader has in store: "The Greek on the Sea", "Diet in History", "The Wandering Greek", "The Manners of a Gentleman", "Foreign Gods", "The Daemon Environment". To familiarity with the classics Dr. Glover adds a most readable style, and he touches life and letters at so many points that he is always racy—at any moment he may branch off to Canada or California, the Congo or Scotland, Dr. Johnson or Wordsworth, the Record Office or Gilbert White. But he always returns to his beloved Greeks, to whom he pays tribute many times, but never more handsomely than in the last words of the book, where he says that in these days of standardization "the Greek offers us that dangerous gift, that individualizes and isolates a man, freedom of mind".

Dr. W. H. D. Rouse's *The Adventures of Ulysses* (Macmillan, 3s. 6d.), with its fitting dedication to the boys of the Perse School, tells the old story in a very attractive way. No parent or teacher who desires to awaken a child's interest in Greek literature need look further for a book with which to start.

Last quarter we had occasion to mention the need for research in English history in the period before and after the coming of Christianity to Britain. Another contribution to our knowledge has now been made in the Rev. T. Allison's *Pioneers of English Learning* (Blackwell, 5s.) which deals with the lifetime of Bede, but not so much with Bede himself as with his contemporaries, describing scholars in Kent, Northumbria, and Wessex, their education and their writings.

The Church Historical Society has done well to reprint (S.P.C.K., 6s.) *A Necessary Doctrine and Erudition for any Christian Man, 1543*, usually called *The King's Book*. The Introduction is by Canon Lucey, to whom the volume stand as a memorial.

Another Church Historical Society publication is Dr. W. G. Addison's Ph.D. thesis, *The Renewed Church of the United Brethren, 1722-1930* (S.P.C.K., 12s. 6d.). The volume is not a History of the Moravians in the period, and scarcely even a complete history of the British Province. It is a survey of the two hundred years viewed from the point of Christian union, and especially union between the Anglican and Moravian Churches. Dr. Addison has gathered together much useful information about one of the most interesting denominations in the country, and his book helps to fill a gap that has remained open far too long.

We still remember the day when we first read Motley's *Rise of the Dutch Republic*, and the way in which his fascinating pages thrilled us and won an admiration which even the discovery that Motley was not a scientific historian failed to destroy. Since Motley wrote, Dutch scholars, especially Robert Fruin, have been applying critical methods to the heroic age of their country's history. Now Dr. P. Geyl, the Professor of Dutch History in the University of London, has, in *The Revolt of the Netherlands (1555-1609)*, (Williams & Norgate, 12s. 6d.), given us, in English, part of his reconstruction of the story (the English work is based on his *Geschiedenis van de Nederlandsche Stam*, Vol. I of which appeared last year). Professor Geyl holds that Motley made two serious mistakes:

- (1) He saw the struggle in the Netherlands as one between right and wrong, Protestantism and Catholicism, Freedom and Absolutism, light and darkness. Dr. Geyl's sympathies are divided where the religious struggle is concerned; Protestantism cannot be regarded as a "radiant message of liberty and progress" nor Catholicism as "merely a wicked system of mental sloth and persecution".
- (2) He gives the impression that the population of the North was overwhelmingly Protestant, if not homogeneously so, whereas even in Holland and Zealand they were a minority.

Professor Geyl shows how and where Motley's method of writing history with a hero, as Motley did with William the Silent, fails. He himself sees in other factors than religion the final forces in determining the conflict, and throughout he stresses the question of nationality.

In the main, Dr. Geyl is convincing and his work must be read side by side with Motley; we only wish he could write in the same dramatic and entrancing style.

Next year will see the Centenary of the Anglo-Catholic movement, and it is well that we should be prepared for it. Canon W. J. Sparrow Simpson's *The History of the Anglo-Catholic Revival from 1845* (Allen & Unwin, 8s. 6d.) furnishes an admirable way of approach, no matter how far the reader may be from the author's position. That "Sacerdotalism, priesthood, is the prime element of the Church's being" is a doctrine which is anathema to those who hold the priesthood of all believers and count it as central to their faith that channels made by men cannot limit God's love. Nevertheless it is well to be reminded of the growth of Anglo-Catholicism, of its mistaken persecution in its early days, of its fundamental principles, its ritualism, and its attitude to the Courts, of its theory of the spiritual independence of the Church and its revival of religious Orders, and of its literary expressions—*Tracts for the Times*, *Lux Mundi*, and *Essays Catholic and Critical*. With all these Dr. Sparrow Simpson deals, showing, with abundant references to authorities, what the movement has done for "the recovery of neglected Sacramental principles, and the expression in ceremonial of Sacramental beliefs", dignified ceremonial which is based on "strong, definite, dogmatic teaching".

There is no doubt that sooner or later the demand for Disestablishment within the Church of England will bring the question once again into prominence. When that day comes, a primary work of reference will be Sir Lewis Dibdin's *Establishment in England* (Macmillan, 7s. 6d.). Sir Lewis's long experience as Dean of the Arches and his intimate knowledge of the relationship between Church and State through the centuries give him full right to speak, and we are glad that he has gathered into one volume these essays, even though the first of them dates from as far back as 1883. What is Establishment? What is the power of the Prince, of Parliament, of the Bishops, of the Laity? This book helps to furnish the answer. Two chapters, "The Present Outlook" and "The Present Relations of Church and State in England" have not been published previously, and these will naturally be read with the keenest interest. Sir Lewis regretfully recognizes that "the churches are very thinly attended and the Clergy, whether incumbents or Bishops, do not count for much". He wisely points out the great mistake of thinking that there is a parallel between the position of the English Church and either that of the Welsh Church or the Church of Scotland. Certainly a book to keep for reference.

There is always a warm corner in our hearts for heretics, and it was not without pleasurable anticipation that we opened Mr. William Kent's

London for Heretics (Watts, 2s. 6d.). We found it to contain a good deal of information about heterodox people of the 19th century—rationalists, agnostics, secularists, Unitarians: if you want to find out where John Stuart Mill lived or where Huxley was buried, or what meetings of ethical societies, etc. there are in London on Sundays, this little book will tell you. Unfortunately it is interspersed with a good many gibes at Christianity which by no means add to its value.

Against the background of *The Decline of the West* Dr. Oswald Spengler has painted a sombre picture of *Man and Technics* (Allen & Unwin, 6s.). His survey of a culture when "with tearing leaps, the stone is approaching the abyss" ends in unrelieved gloom.

All things organic are dying in the grip of organization. An artificial world is permeating and poisoning the natural. . . . The Faustian thought begins to be sick of machines. . . . There is beginning, in numberless forms—from sabotage, by way of strike, to suicide—the *mutiny of the Hands against their destiny*, against the machine, against the *organized life*. . . . This machine-technics will end with the Faustian civilization and one day will lie in fragments, forgotten—our railways and steamships as dead as the Roman roads and the Chinese wall, our giant cities and skyscrapers in ruins like old Memphis and Babylon. The history of this technics is fast drawing to its inevitable close. . . . Only dreamers believe that there is a way out. Optimism is cowardice.

Mr. J. Lewis May's *Father Tyrrell and the Modernist Movement* (Eyre & Spottiswoode, 10s. 6d.) tells of the "chequered and unquiet" life of a "wayward, restless, sometimes perverse and petulant yet beautiful and fascinating soul". No one has described the weakness of Tyrrell's character better than himself:

I can never enjoy the walk I have chosen for thinking of all the others I might have selected instead. . . . Any time or place seems brighter than the present: on the hilltops my longings are for the riverside and, when there, I am aching for the heights.

Mr. May is sometimes, as perhaps in the Introduction, guilty of overwriting, and sometimes he seems to go out of his way to use unfamiliar words ("a vague velleity was tinged with an unlooked-for enthusiasm"), but he has given a very readable account of a fascinating personality. It is extremely interesting, by the way, to see how his views on Tyrrell are regarded by Miss Petre (See the *Modern Churchman* for July).

Many readers will find most to concern them in the second part of the book, where Baron von Hügel and Loisy appear on the scene. Here they will find that Mr. May's bias becomes very obvious. The pomp and show of Romanism is defended in a preposterous paragraph, and the keynote of Modernism is said to be Christina of Sweden's desire to be numbered with the sages rather than with the saints!

The reading of Mr. May's study of George Tyrrell prepared us for Prof. H. L. Stewart's **Modernism, Past and Present* (Murray, 12s.). To this survey by a Canadian Presbyterian Professor the Bishop of Ripon has contributed an appreciative and well-deserved Foreword. Modernism is defined as

an effort to construe the Christian Faith in conformity with scientific and historical knowledge while retaining its essential character.

The true Modernist, in Dr. Stewart's view, is at least committed to belief in a universe guided to the fulfilment of a plan by a Creator who cares for mankind after the manner indicated by Jesus Christ, while Erasmus is called the typical Modernist.

Dr. Stewart appears to be stronger in interpretation than in the purely historical sections. His criticism of humanism is extremely cogent. The

following paragraph will suggest both the range of outlook and the method of treatment :

What the Modernist has come to realize is that no one's religion ever originated as an intellectual consequence from those doubtful sources of external testimony and external authority, and that though a man passionately declares his own to have originated so, this is but the common misunderstanding of the processes of one's own life. The incidence of scientific and historical criticism thus becomes limited to the forms in which religion necessarily, but often mistakenly, tries to express itself. Here is the point which the great Modernist thinkers have put in many different ways, but always meaning the same: medieval mystics when they spoke of "the spark", like Quakers of "the inner light"; Zwingli when he insisted on the self-evidencing power of Scripture; Lessing when he declared that Christianity, which preceded the New Testament, was greater than its own documents and hence was not involved in any fate which criticism might bring upon them; Herder when he urged that religion must never be identified with knowledge imparted from without, because it is rather "an inward conviction, an awareness of the divine operating in our hearts"; Schleiermacher in his ceaseless repetition that dogma has to be derived from experience, not experience from dogma.

The new volume of the *World Dominion Survey* is *The Republic of Brazil* (World Dominion Press, 5s.). It is the work of Prof. Erasmo Braga and Mr. Kenneth G. Grubb. It presents a very informing account of what Protestant Christendom has done in Brazil, and of what still remains to be done. With an area of $3\frac{1}{2}$ million square miles and a population of 41,000,000, Brazil has only 153 Protestant Mission Stations and 563 foreign workers. There are 1,358 organized local churches with 135,000 communicants. It will be a matter for surprise to some readers of this journal that there are Congregational Churches in Brazil. These sprang from the work of Dr. R. R. Kalley, a Scottish physician who landed in 1855, and there is a Congregational Union with four fields—North, Central, and South Brazil, and Portugal.

It is interesting to contrast the Rev. A. M. Chirgwin's account of the call to Paul from Macedonia with which *Wayfaring for Christ* (Livingstone Press, 2s.) opens, with the Rev. Wilfred Knox's verdict—"his journey into Macedonia had been the height of unwisdom and its results negligible". *Wayfaring for Christ* springs out of Mr. Chirgwin's recent visit to L.M.S. stations in Africa and Madagascar; it does not limit itself to these two countries, but gives pictures of what is being done by ambassadors of Christ in many ways in other parts of the world. The pictures are telling, but we have wondered as we have read if a straightforward and direct account of what Mr. Chirgwin himself saw would not have proved more effective propaganda.

Miss G. A. Gollock's *Daughters of Africa* (Longmans, 3s. 6d. & 2s. 6d.) is a companion volume to her *Sons of Africa* and *Lives of Eminent Africans*. The three volumes have been written specially for young Africans leaving school or college.

Prepared by a Special Committee for the British Social Hygiene Council, edited by Dr. K. M. Walker, and introduced by the Bishop of Liverpool, *Preparation for Marriage* (Cape, 5s.) should be found useful by all those, ministers and doctors, who are called upon to advise people married or contemplating matrimony. The contributors are Professor Malinowski, Miss Wedgwood, Dr. Crichton-Miller, Dr. Feldman, and Dr. Voge. Like many books from medical men this volume is inclined to give far less than its proper place to spiritual influences, but when that has been said by way of warning the book may be commended. The section on "Trial Marriage"

is extremely good, and altogether the book will serve to educate and inform. Much misery is caused through ignorance and through failure to recognize that happiness in married life is something to be achieved, and not something into which people drift. The Glossary will be found valuable by many readers, and the bibliography too, though we by no means share its verdict on some of the books it contains.

Up to a certain point Dr. M. J. Exner's *The Sexual Side of Marriage* (Allen & Unwin, 6s.) is an extremely good book. Especially is it wise in stressing the need for thought and effort to secure happily adjusted marriages.

Marriage is not only an achievement; it is a difficult achievement. It means nothing less than a harmonious adjustment of two different personalities—the most complex creations in the universe. It requires intelligent study, devoted application, and rigid self-discipline. No couple can safely expect to drift into an ideal marriage relationship. The currents are apt to smash their ship upon the rocks.

Nevertheless, while there is much that is sound in Dr. Exner's treatment of his subject, we feel that he often makes the mistake of dividing life into separate compartments. Phrases like "we are not concerned here with the moral aspects" (of pre-marital sex experience) or "without reference to morals or ethics, expediency counsels limitations" (of intimacies before marriage) imply that Dr. Exner too easily accepts the too common isolation of the sexual element from the rest of life, and especially from those spiritual forces that above all help to give sex its right place. In parts Dr. Exner's book rests largely on Dr. Dickinson's *A Thousand Marriages*, reviewed last quarter, and it shares its limitations.

Men are often blamed for not understanding women, but if Miss Margaret Kornitzer's *The Modern Woman and Herself* (Cape, 7s. 6d.) is any criterion, women to-day have the utmost difficulty in understanding themselves, and one cannot say that the author has achieved her purpose, "to express what I, as woman, desire of life". Nor are we disposed to believe that Miss Kornitzer understands men any more than she understands her own sex. She uses many words, but they often merely serve to darken counsel. The book, we cannot but think, would have benefited greatly by being shortened and tightened up. Some of its chapters have the making of a real contribution to the difficult subject with which they deal, but on the whole the book is disappointing. It is, however, marked by dignity and seriousness, which is more than can be said for some recent books on woman.

In *The Sterilization of the Unfit* (Laurie, 2s. 6d.) Mr. Walter M. Gallichan, that irrepressible writer on sex subjects, strongly urges sterilization, deeming the rapid increase in mental defectives a national peril.

Dr. R. Macnair's *Real Human Needs* (Williams & Norgate, 10s. 6d.) has as its sub-title "Religion, Sex and Money in the Light of Modern Thought". It is an incoherent book, packed with undigested quotations of greater or lesser relevance. We have John o' London and Professor Bethune-Baker, *Point-Counterpoint* and Dr. Oman, the Rev. T. Rhondda Williams and D. H. Lawrence, Canon Sheeter (whoever he may be!) and Dr. Yellowlee (*sic*), Harold Begbie and Emily Brontë, A. M. Whitehead and Ursula Bloom, E. C. Moore and G. G. Studdart Kennedy. The number of errors in these names is typical of Dr. Macnair's slapdash methods. There are signs in the middle section of the book that he might have given us something useful had he stuck to his last, but for a medical man Dr. Macnair is amazingly emotional and unscientific.

Judging from *The Unconscious in Life and Art* (Allen & Unwin, 6s.), which he calls "Essays of a Psycho-Analyst", Dr. S. Herbert swallows the Freudian camel, humps and all: sex explains everything, and "the Œdipus complex [is] the most elemental factor in the sex life of man". We are quite prepared to agree with psycho-therapists that sex is very often a factor in neuroses, but we hope we shall not be deemed among the forces of "organized reaction" if we say that the attempt to explain everything by sex à la Freud et Herbert is thoroughly unscientific. "What we need", says Dr. Herbert, "is a sex morality based not on asceticism, but on human nature". True, but why limit human nature to that part of it which we share with the animals?

The essays are readable, but they cover far too much ground to go very deep. The notion (p. 201) that science and religion now hold that "their view is all-inclusive and that there can be no room for a rival view of the world" dates from 1882 rather than 1932. The last essay—"The Romantic Spirit"—is, perhaps, the best in the book.

The thesis of Mr. G. Norman Robbins's *Security by Disarmament* (Williams & Norgate, 3s. 6d. & 2s. 6d.) is that armaments and security are incompatible, that nations can only be safe if and when disarmament takes place. This thesis is sound, and most of what Mr. Robbins has to say is true, but the title of the book is quite misleading, as it ranges over the whole question of war—its causes, its effects, the duty of Christians in regard to it, etc., etc. And who is Sir John Oman, who wrote the *History of England* (p. 70)?

Foreigners can see much to criticize in American life to-day, and Americans can see still more. But a prolonged screech like Mr. Theodore Dreiser's *Tragic America* (Constable, 10s.) will not serve to work a transformation. Mr. Dreiser denounces capitalism in all its forms—the banks and corporations, the railways and the telephones; jeers at the Constitution and the Supreme Court; makes much of the corruption of public servants and the abuse of power by the police; and waxes particularly eloquent about the wealth and insincerity of the Church. The inequality in the distribution of wealth and the present economic depression of course afford him much material, and there is enough in the story of Standard Oil to rouse the ire of all decent men. We invariably feel, however, that before accepting Mr. Dreiser's statements and his deductions from them we should like to check him at every point. Sentences like the following do not dispose us to confidence:

And S. Parkes Cadman, a very popular, if not any too well-informed, and maybe (I do not know) too sincere, Englishman functioning as a minister in the United States, has expressed the highly ideal economic view (an epitome of that of hundreds of ministers in America and elsewhere to-day, I think) that the Golden Rule is at this hour in practice because millionaires give to charity!

Mr. H. T. F. Rhodes's "study in rebellion", *Genius and Criminal* (Murray, 7s. 6d.) is a strange book. It is an examination of anti-social types, and it concludes:

The hypothesis of a genius type quite definitely presupposes what is commonly described as neurosis. . . . The man with the genius-neurosis (so to call it) must necessarily rise higher or sink lower than the talented social being.

As data for his investigation Mr. Rhodes outlines the stories of Villon, Vidocq, Anna Schönlében, Maria Jeanneret, Rimbaud and Verlaine, Oscar Wilde, E. A. Poe, Richelieu, Strindberg, the Borgias, and Rasputin—a pretty collection.

Mr. J. A. Hobson has given his sardonic humour free rein in *The Recording Angel* (Allen & Unwin, 3s. 6d.). Every hundred years a Messenger gives to the Angel a report of what has happened on the earth during that period. In the dialogue between the two which Mr. Hobson presents we have the play of an acute mind on the problems of modern civilization. It will be a salutary experience for all connected with organized religion to read what the Messenger has to say about the Churches.

Changes in Family Life (Allen & Unwin, 3s. 6d.) contains the broadcast talks by Sir William Beveridge and others at the beginning of this year, together with the "Family Form" sent to all applicants. One of the talks contains impressions from a glance at the first 7,000 forms returned. It will be interesting to see what deductions can be made when all the forms have been analysed.

All that Mr. Edward Thompson writes is worth reading, and all politicians would be well advised to read *A Letter from India* (Faber, 5s.) which contains articles written from India to the *Manchester Guardian* during the first three months of 1932, together with one or two papers from *The Spectator* and *The Times*. We know all too little of what is happening in India, and it is well to have authentic information from one who knows India so well as Mr. Thompson, even though such information intensifies rather than relieves our anxiety. Mr. Thompson does not see how anything can save Bengal from revolution, civil war, and massacre. While a settlement is possible, Mr. Thompson does not believe that it is coming, but rather that "India is destined to become a spiritual Jalianwalabagh"—and the reader must read the account "What Happened at Jalianwalabagh" to realize the full implications of the parallel. The valuable paper on "The Vernacular Literatures of North India" should not be overlooked.

Father Verrier Elwin's *Truth about India: Can We Get It?* (Allen & Unwin, 2s. 6d. and 1s.) had an unexpected effect upon us. While we sympathize with Indian aspirations for self-government and would do all in our power to assist the Indian people to obtain independence with peace, we found that the *ex parte* presentation of a case such as that given by Father Elwin repelled rather than attracted or convinced. He seems to accept the Congress case in its entirety and to attach no weight to the hesitation felt by many lovers of India and of freedom about acquiescing in all Mr. Gandhi's demands. It is because many of us cannot look forward to civil and religious strife in India with the equanimity with which Mr. Gandhi seems able to do so that we have our doubts.

Beginning from Shanghai and Manchuria Mr. H. N. Brailsford's "Day to Day Pamphlet", *If We Want Peace* (Hogarth Press, 2s. 6d. & 1s. 6d.), surveys the international situation. Peace can only be assured, he thinks, as the nations give up their sovereignty to a federal League, and as the Chairman asks each Power, not "What arms do you require for your own defence?" but "What arms does the Great Society require each Power to provide for the general defence?"

Many times while reading Mr. W. H. Auden's *The Orators* (Faber, 7s. 6d.) we have asked to be reassured of our sanity. It is "An English Study" in which, in prose and verse, "the author continues his exploration of a new form and rhythm". The "one theme and purpose" which runs through the book we have found ourselves totally unable to discover. Perhaps our readers will be instigated to try their hand if we quote one or two passages :

From all nervous excitement and follies of the will; from the postponed guilt and the deferred pain; from the oppression of noon and from the terror in the night,

O Bulldog Drummond, deliver us.

For those who dance in the capitals; for those who handle a saw; those who discuss the problem of style and those aware of the body; for those who have done everything and those who dare not begin,

O Cat with the Fiddle, hear us.

For those who cannot go to bed; for those in dormitories; for those in pairs; for those who sleep alone,

O Bull at the Gate, hear us.

For the virgin afraid of thunder; for the wife obeyed by her husband; for the spinster in love with Africa,

O Bear with the Ragged Staff, hear us.

For all parasites and carrion feeders; for the double rose and for domesticated animals,

O Green Man, hear us.

And that it may please thee to calm this people,

George, we beseech thee to hear us.

Or to turn to another section :

Come on you chaps! After their change of heart, a desert silence, shadows of wool-white clouds. A caterpillar, lacking compass or guides, crosses the vast uplands of his shoe, whom bees ignore. They have all gone in to tea. No one will look for you again.

Two new pamphlets in the lively "Hogarth Letters" series (Hogarth Press, 1s.) are Mrs. Virginia Woolf's *A Letter to a Young Poet*, and Mr. Hugh Walpole's *A Letter to a Modern Novelist*. Into very few pages these two craftsmen cram a good deal of very sound advice.

Mr. J. Lewis May is to be congratulated on his selected passages which make up *The Wisdom of Anatole France* (Lane, 3s. 6d.), a little volume which will be welcomed both by admirers of France and by those who are first making his acquaintance.

The Yorkshireman is an incurable sentimentalist, though he does his utmost to disguise the fact. Mr. J. B. Priestley is no exception, as his previous novels have shown, and as *Faraway* (Heinemann, 10s. 6d.) abundantly testifies. Here we have Mr. Priestley as romantic as R. L. S., but also showing patches of realism, the mixture being not too remote from Dickens for comparison to be incongruous. A fellow-Yorkshireman who has taken Mr. Priestley's journey to the South Seas, at any rate as far as California, gladly recognizes the accuracy of the novelist's impressions and the vividness of his pictures. *Faraway* is a story which holds the reader, though there is no hurry in the telling of it. It is not, however, anything like so good as *The Good Companions*, and the Lancastrian, Johnny Ramsbottom, is at least as far behind Jess Oakroyd as the Lancashire cricket team is behind Yorkshire!

Miss Kathleen Boothroyd, bearer of a name honoured in Northern Congregationalism, has chosen the fells of the Lake District for her second novel, *Dixons of Ellerthwaite* (Hurst & Blackett, 7s. 6d.). She succeeds in conveying the atmosphere of the fells to her readers, and succeeds, too, in telling an interesting story, in which the women are perhaps more accurately and happily drawn than the men. We cannot persuade ourselves, for example, that John Dixon, on his return from London, would so speedily have become entirely immersed in the things of the farm. Biddy, of course, is an incomprehensible character, one person to-day and another to-morrow, but, as Miss Delafield would say, "women are like that". Read the story and see if you like her!

The Rev. J. C. Hardwick, known to readers of the *Modern Churchman* and the *Evening News*, has ventured on a novel. *A Professional Christian* (Cape, 7s. 6d.) describes the career of a "gentleman ranker" who, on the conclusion of the War, decided to enter the Church in order to maintain the position of "gentleman" to which he had become accustomed. His life at Botsford, Oxford, and Harlaxton is outlined, leading in turn to a curacy, preferment, a wealthy wife, and a possible bishopric. It is safe to say that the Church of England is not like this, and it seems a pity that one of its clergy should, even in a novel, have suggested that it is. No doubt there are men like Crewe, even to-day, who, though they have taken Orders without the slightest sense of vocation, are determined at all costs to be successful. But in the whole of this volume there is scarcely a single character, clerical or lay, with pure motives, unalloyed devotion, and complete self-sacrifice. And the Church of England has many such. The cynicism and sometimes the snobbery which marks Mr. Hardwick's outlook spoil the novel both as a work of art and as a correct portrayal of the life of the Anglican Church.

That Mr. Hartley Kemball Cook's *Ambrose Terring* (Nicholson & Watson, 7s. 6d.) is not entirely successful may be deduced from the fact that speculation about the author's identity was the prevailing thought in our minds on finishing it. It is a novel, and we should say a first novel, the main events of which take place in this year of grace 1932, unemployment, the means test, and communism playing a large part. The novel gives the impression of being the work of a prentice hand, but it has considerable promise, especially in narrative power. The death of the old cricketer with which the story ends is exceptionally well done.

Miss Alice Head, the Editor of *Good Housekeeping*, has selected *Twelve Best Stories from "Good Housekeeping"* (Nicholson & Watson, 5s.) in which Miss E. H. Young has pride of place with a horrible story of mania, "The Stream".

Churches are often at a loss for suitable plays for their Dramatic Societies. Let them try the Rev. A. E. Sims's *Valiant Companions* (Indep. Press, 9d.) a play for ten main characters which deals with the reign of James II and is full of life and movement.

In our last issue, in reviewing the Rev. F. C. Taylor's *The Teaching Mission of the Church*, we regretted that he had not commended *School Worship*. We are glad to notice that on p. 85 he called it "the best collection as a whole that we have seen for those above the Primary stage". We are sorry we missed this welcome word of approval.

EDITOR.

The lectures which Dr. J. B. S. Haldane delivered last year at Aberystwyth, by way of re-examining Darwinism, have been published under the title *The Causes of Evolution* (Longmans, 7s. 6d.), and they have much more than a passing interest. They are an argument in defence of Darwin, to the extent of showing that "selection" is a real factor in evolution; but that it operates on the material which "mutation" supplies; that is to say on material about which Darwin knew, and could then know, nothing—so that Darwin got hold, as it were, of the wrong end of the right stick. The evidence of the intricate interactions of the "chromosomes" and "genes" in cellular development is surveyed, and much very interesting detail (a good deal of it being original research) is set forth in two chapters on "Variation within a Species" and "Genetical Analysis". These chapters might be easier for the nonprofessional reader if they were less full of highly technical terms which one can hardly hope even to spell. But the

sum of the matter is that the causes of evolution must be sought in embryology, and only to a minor degree in environment, i.e., "genetical evolution", and that selection works on these genetical factors. The application of mathematics to biology is only recent, and as described here it seems roughly to resolve itself into an application of certain theories of variants, and of probability, to the spread and survival of new variations, and their ultimate establishment as new species. Much of this seems very highly speculative and uncertain.

Dr. Haldane's book is bound to count, and it will do good if only it convinces certain easy-going types of mind that "evolution" is not by any means the same thing as "progress"—more often than not it ends in deterioration and extinction. This may be partly what Dr. Haldane means by that "inexhaustible queeriness" which he says impresses him as "the main characteristic of the universe". A careful reader will find much else in this valuable book to arrest his thought.

A. T. S. JAMES.

LECTURES, PAMPHLETS, ETC.

- STANLEY A. COOK. *Ethical Monotheism in the Light of Comparative Religion*. West London Synagogue Association. 2s.
 FIVE THEMES. Edited by Rev. R. MERCER WILSON. Thynne. 3s. These four lectures by Professors at Wycliffe College, University of Toronto, are on *Humanism; A New Challenge to Faith, The Significance of Karl Barth, The Work and Worth of John Wycliffe, How We Got the New Testament*.
 G. LOWES DICKINSON. *The Contribution of Ancient Greece to Modern Life*. Allen & Unwin. 2s. and 1s.
 H. P. NEWSHOLME. *Problems of Manhood*. British Social Hygiene Council, Birmingham. 3d. Three addresses to Rover Scouts by the Medical Officer of Health, Birmingham.
 R. M. GRAY. *The Present Deadlock in India*. S.C.M. 2d.

NEW EDITIONS, REPRINTS.

- A. T. ROBERTSON and W. HERSEY DAVIS. *A New Short Grammar of the Greek Testament*. S.P.C.K. 12s. 9th edition, completely re-written.
 ALEX. PATRIS. *Notes on St. Mark and St. Matthew*. Oxford Press. 3s.
 K. D. MACKENZIE. *The Confusion of the Churches*. Allan. 3s. 6d.
 PAUL ELMER MORR. *Christian Mysticism*. S.P.C.K. 3s. 6d. An Essay reprinted from *The Catholic Faith*.
 JOHN PITTS. *Psychology and Religion*. Kingsgate Press. 1s. 6d.
 ERNEST CRAWLEY. *The Mystic Rose*. Watts. 2s. 6d. 4th Ed., revised and edited by Theodore Besterman.
 Sir J. G. FRAZER. *Adonis*. Watts. 1s. Thinker's Library. Part IV of *The Golden Bough*.

ALSO RECEIVED.

- S. C. CARPENTER. *The House of Pilgrimage*. S.P.C.K. 6s. Sermons preached in the Temple Church by the Master during 1930 and 1931.
The Golden Highway. Scriptures arranged for devotional use by Lionel B. Fletcher. R.T.S. 5s., 2s. 6d., and 1s. 6d.
A Book of Prayers for Various Seasons and Sundry Occasions. Compiled and in part composed by the Rev. A. CAMPBELL FRASER. Blackwell. 2s. 6d.
 A. A. LEE. *Making the Sabbath a Delight; Something we once knew, then forgot, and now remember*. Indep. Press. 6d. each. Broadcast Addresses.
 F. R. MONTGOMERY HITCHCOCK. *The Reformation in England and Ireland*. United Protestant Council. 1s.
 J. LESLIE CROWN. *England's Debt to Monasticism*. David. 1s.
 H. E. EDMONDS. *The Holy Spirit and Modern Thought*. Stockwell. 1s.
 W. HOSTE and R. M. ELIDRAM. *How and When?* H. FORBES WITHERBY. *The Good Shepherd and His Lamb*. W. P. MACKAY. *The Seeking Saviour*. Pickering. 1s. each.
 GEORGE H. WILDCOATS. *The Dying Day*. Stockwell. 6d.
Royal Commission on Licensing (England and Wales). National Commercial Temperance League, 3 Mary Street, Bradford. 2d. plus postage. A useful summary of the recommendations and findings of the Royal Commission on Licensing.

PERIODICAL PUBLICATIONS.

The London Quarterly and Holborn Review (July). An extremely valuable article is Mr. E. E. Kellett's "The Art of Quotation". Prof. M. F. Modder writes on "Young Disraeli in Scotland", the Rev. J. C. Mantrip on "Florence Nightingale and Religion", Mr. Hugh Richards on "Robert Louis Stevenson and His Poetry", and the Rev. E. B. Storr on "Can Religion cut loose from History?".

The Hibbert Journal (July). Canon Tollinton takes Socrates to Jerusalem and relates his conversations there. Mr. C. G. Montefiore tells why the modern Jew regards the Old Testament as a greater book than the New. The Rev. R. F. Rynd pleads for a re-statement of the Thirty-nine Articles, and the Rev. Paul

Gibson writes on "A Psychological Aspect of the Problem of Reunion". There are two articles on Goethe. Prof. J. L. Stocks has a pertinent contribution on "The Eclipse of Cause".

The Baptist Quarterly (July). Professor David Glass writes on "The Barthian Idea of Revelation", Dr. Wheeler Robinson on "Personal Evangelism", the Rev. T. Percy George on "The Morning Service", Mr. Francis Beckwith continues his account of the "Early Church at Leeds", and Mr. Seymour Price writes on "Dissenting Academies, 1662-1820".

The Modern Churchman (June, July). Dr. J. F. Worsley-Boden rescues the reputation of Jacob and his mother by explaining the incident of the kidskins by a forgotten practice. The Rev. J. R. McCallum writes on "Bishop Hoadly and the Nonconformists", the Rev. E. C. Dewick on "The Value of Prayer in the Light of Modern Science", and the Rev. L. S. Peake on "Arthur Hugh Clough as a Religious Teacher".

The Church Quarterly Review (July). The Bishop of Gloucester's article on "Christian Theology" treats of "Authority". There is an informing sketch of "Suffragan Bishops" by Canon W. J. Sparrow Simpson, a long study of Goethe by Canon Addeleshaw, and a painstaking examination of Hartmann's writing by the Rev. F. L. Cross. More care is needed in the editing; in consecutive lines Prof. J. G. McKenzie is called a Presbyterian, and his publisher's name is wrongly spelt.

The Expository Times (July-September). The Rev. J. M'Connachie continues his study of Gogarten, Canon Mozley writes on Brunner, and Dr. Vincent Taylor on Bultmann. Dr. Moffatt has an appreciative article on Prof. B. W. Bacon. Articles on the Group Movement are the Rev. J. P. Thornton-Duesbery's "The Guidance of God" and "Sharing", and Dr. A. Herbert Gray gives an account of the Student Christian Movement.

The Friends' Quarterly Examiner (Seventh Month). A very interesting number. In "From the House of the Four Winds" we have "More Diary Notes". Dr. J. W. Graham writes on "Gandhi in India" and from such a source it is interesting to have this conclusion about Gandhi:

As a public man he stands as the great hindrance to the gradual peaceful evolution of self-government and a mere architect of ruin.

Mr. F. J. Gillman has a most informing article on the revision of the Fellowship Hymn Book which is now proceeding. Congregational authorities would be wise to file this article against eventualities.

British Journal of Inebriety (July). The paper this quarter is Dr. J. W. Rolleston's "The Cigarette Habit", a thorough and useful discussion, with a full list of references.

The International Review of Missions (July). The Editors conclude their survey of "The Missionary Significance of the last Ten Years", dealing with Latin America, the Pacific Area, the Jews, the Roman Catholics, and the Home Base. Dr. Baudert writes on "Zinzendorf's Thought on Missions", Dr. Padelford on "Rural Work and Mission Policy" and Dr. E. D. Soper on "Christian Education in Japan".

World Dominion (July). The outstanding articles are the Rev. A. T. Houghton's "A Revolution in Missionary Outlook", Prof. Floyd Hamilton's "Secrets of Successful Evangelism", the Rev. A. R. Hay's "Practising New Testament Methods", and the Rev. E. J. Poole-Connor's "What is a Faith Mission?"

The Bulletin of the John Rylands Library, Manchester (July). Most of our readers will turn first to Dr. Dodd's suggestive lecture on "The Gospel Parables", though Prof. Charlton's "*The Taming of the Shrew*" and Prof. Conway's "Etruscan Influence on Roman Religion" will also attract them. Scholarly contributions are Dr. H. J. Fleure's "An Early Chapter of the Story of *Homo Sapiens*", Dr. Jacob's "Two Lives of Archbishop Chichele", Miss E. M. Thompson's "A Fragment of a Witham Charterhouse Chronicle" and Dr. Fish's "Letters of the First Babylonian Dynasty". This number contains a valuable list of Current Periodicals to be found in the Library.

The Evangelical Quarterly (July). Of the six articles in this number, four come from the United States, one from South Africa, and one from Scotland. Two deal with Calvin, one with the dates of the Nativity and Crucifixion, Dr. S. M. Zwemer's with "The Place of the History of Religion in a Theological Discipline", and the others are "A Phenomenal Analysis of Conscience" and "Some Scientific Aspects of Apologetics".

The Yale Review (Summer). A well balanced number with Mr. Walter Lippman's "A Reckoning" in the place of honour, the reckoning being that of the Republican Party. Another article on the situation in the United States is Prof. Fairchild's "Government Saves us from Depression". Mr. Thomas Mann writes on "Goethe" and there are stories by Mr. Frank O'Connor and Miss Kay Boyle. Mr. Yuzuke Tsurumi's "Japanese Policy and Opinion" ought to be widely read on both sides of the Atlantic as well as on both sides of the Pacific.

The Harvard Theological Review (April). Practically the whole of this number is given to the Serabit Expedition of 1930, with full illustrations. Prof. Kirsopp Lake introduces the Report, Father Barrois writes on "The Mines of Sinai", Mrs. New on "The Temple of Hathor", and Father Butin on "The Protosinaitic Inscriptions".

The Review and Expositor (July). Mr. W. E. Henry discusses "The American Notion of Wealth", the Rev. P. W. Crannell "The Supernatural Birth of (The Christ)", and Dr. C. S. Gardner "The Problem of Democracy" from the "Psychological and Ethical Points of View". There is a sermon by the Rev. R. B. Jone on "Preaching Prerequisites".

The Anglican Theological Review (July). An outspoken contribution is Dr. T. L. Harris's "Is There a Christian Ethic?" Dr. Easton, whose "Notes and Comments" are as valuable as ever, also prints a translation of Pseudo-Phocylides.

CORRESPONDENCE.

"HYMNS."

Dear Sir,—Granted that there is much truth in what your gifted contributor has said against our hymns, are there not some pleas in Arrest or Judgment which ought to be considered?

(1) In some Services, the main Christian element is found in the hymns. During the summer of 1881, in the great Town Church of Jena, we sang *every Sunday morning* "*Allein Gott in der Höh' sei Ehr'*"—a solid block of Reformation piety. One-sided, perhaps; monotonous, perhaps; but we should have been very poorly off without that hymn.

(2) Are hymns the only utterances of the pious mind which contain an element of symbolism? Are not all healthy doctrines in the same case? An authoritative theology, which seeks to define God and His ways as if He were a museum specimen, is a pseudo-science. The "Catholic" Church with its "revealed dogmas" may aim at measuring the Infinite and defining the Unsearchable. Why should we? Such theologizing apes the pedantry of lawyers. And at the best it embalms or fossilizes what once—perhaps—was alive.

(3) Bishop Wordsworth's stanza, which is charged with meaninglessness, becomes clear enough in its teaching—whatever one thinks of it as poetry, or as dependent on a "spiritualizing" interpretation of an Old Testament verse—when we remember that the Holy Spirit is said to have descended upon Jesus at His baptism "in bodily form, like a dove", and when we recall Ps. 68³³. How glorious the hope that *our* souls may become dovelike; in beauty; in lustre!

A little knowledge of the Bible is often helpful. Most of our hymn-writers have loved it well, and have steeped their minds in its thoughts and phrases.

I am, &c.,

ROBERT MACKINTOSH.

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